

MISSION BULLETIN

傳教學誌



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COVER: H.E. Adolph J. Paschang of Maryknoll, expelled Ordinary of the South China Diocese of Kong Moon, Coqfirmes some men aboard a carrier.

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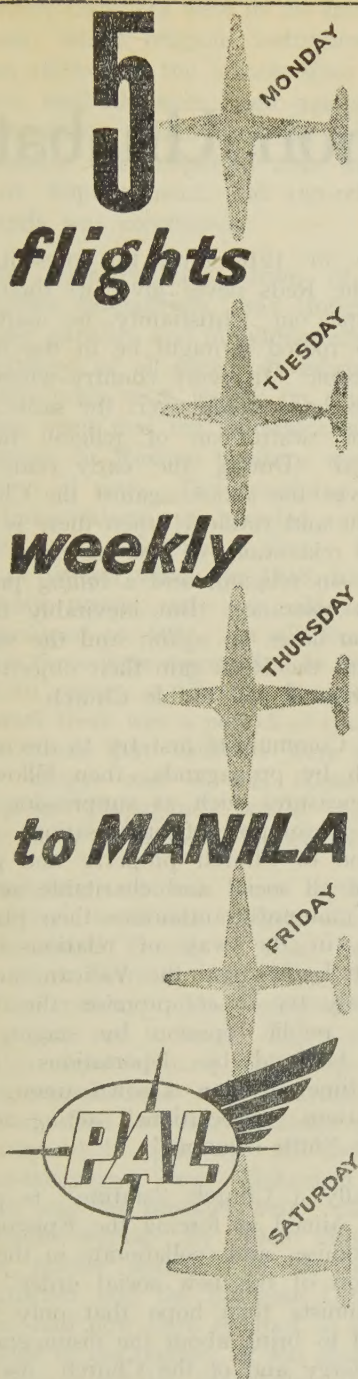
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War Against Religion Unabated

IN recent months there seems to have been a marked relaxation in the severity of the Chinese Red Government's treatment of Catholics and Catholic priests on the mainland. It is known that the ordinary means of ridiculing religion by making examples of those who believe in God, e.g. Public Trials, are practically unheard of at the present time. Even those who languish in Communist jails are no longer subjected to the specialized tortures practised on their less fortunate predecessors in an effort to brain wash them and break them. In fact, the jails are beginning to empty of those whose only crimes against the State consists of a conviction that God is greater than Caesar, and a burning desire to render Him the homage that is His due.

All this, coupled with some cleverly timed public exhibitions of leniency toward those who believe in God, such as, removal of curfew restrictions on Christmas Eve in Shanghai and Canton, so that Catholics could attend Midnight Masses, have reduced the uninformed citizen to a state of mental bewilderment. His reason tells him that this is some sort of Communistic trick to lull him into a sense of security from which he will fall deeper into the snare of his oppressors when the trap is sprung. All of his experience with Communism confirms this line of reasoning, and yet his insuperable desire for peace makes him grasp at straws in the wind: his heart enters into conflict with his reason, and he hopes with all his being that at last the enemy has given up the fight — that Caesar has capitulated.

Would to God this were so, but unfortunately the whole history of Communist oppression of the Catholic Church dating from the beginning of the struggle in

Russia in 1918 until the present, shows that the Reds never give up their efforts to wipe out Christianity, no matter how deeply rooted it might be in the heart of the people. In every country where Communists have taken over, the same pattern for the destruction of religion has been followed. During the early years of the take-over the action against the Church is virulent and ruthless: then there is an apparent relaxation of the severity of the attack on religion, and a lulling period of greater tolerance. But inevitably the persecution flares up again, and the war goes on until the Reds gain their objective—the extinction of the visible Church.

The Communists first try to discredit the Church by propaganda; then follow practical measures such as suppression of the Press, dissolution of organisations, nationalisation of Church property and prohibition of all social and charitable activities. The Communist authorities then place obstacles in the way of relations between Church leaders and the Vatican, and subsequently try to compromise the Church before public opinion by staging show trials followed by deportations. At the same time, division is sown among priests by various "associations" acting as Communist "fifth columns".

Finally a Church "statute" is promulgated, aimed at forcing the Episcopate to compromise and collaborate in the "construction of the new social order". The Communists then hope that only time is needed to bring about the disintegration of the clergy and of the Church itself, and the detachment of Christians from the Faith.

The application of this policy varies. In Poland and East Germany, still in contact with the West, the Communists had been

more subtle than in China and North Viet Nam, where Catholics were in the minority. In Russia, where religious instruction has not been allowed in the schools since 1918, repressive methods were used against the adult population. The heads of ecclesiastical districts were deported after varying terms of imprisonment, and anti-religious propaganda was conducted.

In the collectivisation drive of 1929 anti-religious propaganda was intensified, and many parishes and individual churches were deprived of all means of subsistence. Such high taxes were levied on churches remaining open that the gradual closing of all churches on Russian territory was only a question of time. The remaining Apostolic Administrators were arrested and most were deported to Siberia or shot. In the diocese of Jitomir which, in 1918, had had 66 Catholic priests, only one, old and infirm, remained in 1931. In all Russia at that time there were reported to be between 30 and 50 priests at liberty. Between the world wars there was a period of comparative relaxation, but believers were almost without clergy, and it was hoped that anti-religious propaganda would gradually separate them from their "superstitions".

Anti-religious methods were similar in the annexed territories. When the Red Army occupied Estonia in 1940, half the priests were German, and they had to leave the country. The remainder were put in prison and tortured. Lay Catholics were also deported and the property of religious organisations and charities was confiscated. The two daily Catholic papers were suspended, printing of the first Estonian-language New Testament was forbidden and the libraries were "purged" of religious works. By 1948 only two Catholic priests remained in the country. The Lutheran and the Estonian Orthodox Churches had now been reduced to a state of bondage to the regime, as was shown by their signing of the Stockholm "Peace" Appeal of 1950.

Latvia, with Catholics representing 25 percent of its population, suffered the same fate. When the Soviet Union annexed the

country in 1941, it appropriated all ecclesiastical property and proceeded to tax the churches on the scale laid down for "luxury restaurants and night clubs". All religious ceremonies were made subject to tax. Gradually the churches came to be used as entertainment and dance halls or for the display of agricultural machinery. It is estimated that 30,000 Latvian Catholics and Lutherans died during the second Soviet occupation in 1944.

About 80 percent of the inhabitants of Lithuania in 1940 were Catholics, and Communist methods there were more gradual, but priests were taxed till they could no longer do their work. Schools and theological establishments received the same treatment; Church festivals were prohibited, and finally the Lutheran Catholic Church had neither buildings, organisation nor newspaper. Pressure was put on the clergy to compromise them for political ends. Today the only member of the Catholic hierarchy remaining in Lithuania is the 80-year-old Monsignor Paltarokas.

As late as the spring of 1945, the Soviet Union launched a new campaign to exterminate the Catholic Church in the Ukraine, and Monsignor Romza, their leading spirit of resistance, was assassinated. In 1949 all Catholic churches were closed, and mass deportations of priests and believers took place. Officially, the Catholic Church in Galicia and in the Transcarpathian Ukraine has ceased to exist.

When the Church in a Communist country ceases to exist "officially", the Reds can score another victory over religion before the eyes of men, but they know that they are far from final victory, and they have yet to devise a foolproof method of wiping out the thought of God from the minds of men. Even in Russia itself, after 20 years of ruthless warfare against religion, the census of 1937 revealed 30% of the population in the towns, and 60% of the country people declared themselves to be believers.

Digest, December 1, 1956

Refugee Work in Hongkong

RESIDENTS of Hongkong know, in a vague way, that there has been an immense influx of refugees into the Colony since the Chinese Reds took over the mainland. They see the countless shacks built higgeldy-piggeldy on barren hillsides, lacking about everything in the way of conveniences. Not many see the caves that have been made to serve as human habitations. With its population jumped to 3,000,000, from a normal 800,000 Hongkong had an impossible situation. Houses were divided and sub-divided, every inch of space put to use. It was common for a single room to be divided into four cubicles, each cubicle housing an entire family. A current joke tells of the tourist, who, seeing a room marked off in four equal squares by chalk lines, each square occupied by a family, remarked: "It's a bit crowded, isn't it?" To which the Hongkong native replied: "It wasn't too bad until the people in the far corner started to take in lodgers!"

Making the best of an impossible situation, the Hongkong authorities allowed squatters to settle on various hillsides. Before long, the crude shacks and lean-tos, were numbered in their tens of thousands. Schools, medical facilities, decent housing — there were none of these. The refugees who had fled China with little more than the clothes on their backs were content to have safety and a roof, no matter how poor, over their heads. They were too busy trying to earn enough to fill their rice bowls to worry about 'non-essentials'.

In 1952, when the refugee tide was at its highest, four Maryknoll Fathers moved into as many hillside areas, determined to share the hardships of the people while working to better their condition. Only after considerable difficulty could they rent living space for themselves — one had a windowless shack, another a room above a carpenter shop — each managed to get a foothold. By this time, in an effort to

bring order out of chaos, the Hongkong Government had made restrictions classing these as "Resettlement Areas", a permit being needed to take up residence therein. Recognizing the valuable asset offered to them, the Government issued permits to the four priests as 'social workers'. The priests indeed planned to be social workers, but above all, they would be missionaries, seeking souls; they knew that the social work would complement and expedite their missionary work.

Volumes would be needed to tell the full story of what those practical minded priests have accomplished in the past four years. Though in four different areas, they worked as a team. Fr. Peter Reilly, of Roxbury, Mass., had Kowloon-tsai, the most densely crowded, Fr. Howard Trube, of New York City, took Tung-tau-tsun, where there was little more than ruin after a disastrous fire; Fr. Stephen Edmonds, of Cambridge, Mass., went to Chai-wan which was being staked off for squatters being moved from elsewhere; Fr. John Curran, of Butte, Mont., who has since been succeeded by Fr. Arthur Dempsey, Peekskill, N.Y., moved to Ngau-tau kok, a desolate hill on the outskirts of Kowloon, and at that time the poorest of all. The social and missionary problem they faced seemed insoluble, but, true to their missionary training, they wasted no time worrying about difficulties. The people needed medical care, schools for their children and countless other things; these Maryknollers were determined that these needs would be cared for. Unable to use the medical experience from their years in China, as Colony law permits treatment only by a Hongkong-registered doctor, the priests paid medical expenses with gifts received from friends in America. This could handle only a few of the cases, so the doctors and nurses of the Queen Mary, a Government Hospital, were approached; these, along with Catholic doctors and nurses belonging to the St. Luke Guild, gladly offered their services. A

schedule was drawn up whereby a clinic was assured in each area, doctors and nurses giving their time generously to the service of the poor. Local Catholic hospitals also agreed to accept a limited number of non-paying patients. On the weekly clinic day each doctor treated at least 200 patients. Some of these doctors and nurses, among the best in Hongkong, have not missed a single appointment in four years. They prefer to remain anonymous; to them it is sufficient that they are doing something for God's poor. Professional services came free but medicines had to be purchased. The priests stretched pennies to the breaking point; they managed somehow to provide the most essential medicines. The poor in those four areas now have their medical attention.

With the medical needs under control, the priests tackled the problem of schools. Thousands of children had not the slightest chance of ever sitting at a desk. The Hongkong Education Department was swamped, simply unable to provide for all those children. The priests saw the need, but their resources had already been taxed to the limit. Buildings are expensive, teachers' salaries come high. Negotiations with the Education Department brought a solution. The authorities would give the site for a school in each area, pay half the cost of the building and equipment, also pay all teachers' salaries. The cost to Maryknoll would be about US\$15,000 for each 6-room school. This was a staggering sum, but, trusting in Providence, work started. Cardinal Spellman, visiting Hongkong, made a generous donation towards the completion of the Bishop Ford Memorial School, built in honor of the Maryknoller who had shortly before died in a Communist prison in Canton; a wealthy Chinese who had known Bishop Ford in China donated one classroom; a Sister in Brooklyn talked a friend into defraying the expenses for the small, permanent chapel in the school building; Archbishop Riberi, the Papal Internuncio to China, as well as NCWC, Hongkong, helped the Fathers with other gifts; the balance came from friends of Maryknoll in America.

The schools the priests built are unique. The building, of local granite, has six classrooms with movable partitions — Sundays, these partitions are moved aside and the entire building becomes a church. By

using double shifts each school serves 500 children. Few are the hours out of the twenty four that these buildings are not in use — school, church, Community Centre, clinic; they are what the name implies: The Maryknoll Community Center and School. Visitors from abroad are amazed when shown these buildings and the ingenious methods of getting every possible bit of service from them. The actual erection of the schools produced another important benefit — much needed employment for the people of the area. To one who has known the conditions in those areas four years ago, the change for the better is high unbelievable. The people no longer have that look of hopelessness. When the outlook was at its dreariest the priest had made it possible for them to survive; they will never forget.

To stand outside one of those schools as the smiling children come trooping out is a heart-warming experience. No longer clothed in rags, thanks in great part to American clothing drives, their faces glow with the happiness that is theirs in being able to go to school. The influence of the school is making itself felt throughout the area. Life has taken on a new meaning. Through the school the priest has reached the adults, making possible the extraordinary growth of the Church, an increase of as many as 1200 newly-baptized in one area in a single 12 month period.

Like to the housewife's work, that of the missionary never stops — one job finished, another awaits. The flimsy shacks of the refugees, a menace to health, were also a frightful fire hazard — a single fire has rendered as many as 60,000 people homeless. Near Ngau-tau-kok there was an entire settlement built on the edge of the city dump, a foul, loathsome location; they eked out a living with what they could salvage from the refuse. Housing was a crying need. The four priests put their heads together, the outcome being an experimental building by one of them, part granite, part wall-board and the roof of asbestos tile. That first attempt would garner no prizes, but it gave valuable information as to costs and procedures. The next step was to build another, the walls of granite, plastered inside and out, the roof again asbestos; the cost: US\$150. By American standards it wasn't much but to the lucky refugee who moved in, it was

a palace. Several more houses were built, making various changes till at last they could say: "Eureka! We can build a stone cottage with a cement roof and glazed windows in iron frames, enough to house a family, all for US\$185."

The Hongkong Social welfare Office, astounded and delighted that so much could be done with so little, called it. "The Maryknoll low Cost Housing Plan". Newspaper reports aroused the interest of readers — a pagan family donated the cost of ten houses in memory of their deceased father, the Hongkong Actors' Guild gave a charity performance turning over to the Fathers enough cash to build 20 houses, RAF officers chipped in, and many private individuals contributed. Before long, neat rows of granite cottages began to take shape on the hillsides. These houses, built by the generosity of friends in Hongkong and abroad, were given to the family that moved in, no rent or other charges. To speed up the rehousing the Hongkong Government let a contract for the building of 500 cottages; for these a nominal rent is charged. An excellent start has been made but there are still many, many more of these low-cost cottages needed. The dump-side settlement is no more; these people now live in stone cottages atop Ngau-tau-kok hill, a stone's throw from Fr. Dempsey's school which their children now attend. Sparked by the zeal of these four Maryknoll priests, and of their Chinese curates — themselves refugees, the Resettlement Areas are a far cry from what they were in 1952.

Hongkong is not proud of the fact that what you call Athlete's Foot is known as Hongkong Foot out here in the Orient. Nor is it happy over another problem as hard to cure as Hongkong Foot — unemployment. With such a multitude of peniless refugees, unemployment attained staggering proportions. The Chinese are ready to turn their hand to any work offered but there are just too many seeking work. The priests in the Resettlement Areas, living in the very midst of this problem, sought every means possible to create jobs — work paid for, could renew the refugee's shaken selfrespect. In Ngau-tau-kok, the priest hired men to dig a crude road to enable trucks to reach the top of the hill. He prevailed on the

authorities to match him dollar for dollar in this work. Once that road was completed, Government decided to make it a real job, properly graded and surfaced with cement — more employment for the people. The priests have started small scale cooperatives, producing rattan ware, vestments, embroidery, etc. The prize project though is at Ngau-tau-kok, "The Pius Co.", named after the present Holy Father, as is the Community Center-School. While in America on furlough, Fr. Dempsey learning of his appointment to Ngau-tau-kok purchased a number of new-type hand looms. He not only found an 'angel' to pay for these, he also persuaded a textile expert, Mr. E. Bouchet, from Rhode Island, to come to Hongkong and get the weaving project going. Today, it is a cooperative project. The 150 families in the project, at least one member of each a skilled loom operator, are now self-sustaining—the project has directly affected the livelihood of 2,000 people in the area. "The Pius Co.", registered with the Hongkong Government, by home industry produces cloth of the highest quality. Fr. Dempsey hopes to place it on the American market; then the refugees of Ngau-tau-kok will have an assured future.

The four years' work among a pagan people, who chose poverty in exile rather than Communism, have brought consoling results. Social work is a by-product of mission work; the missionary measures success by what has been gained to Christ. There is joy of accomplishment in the more than 7,000 converts that have been brought into the Church during the past four years, the 80,000 Communions during 1956. These four Maryknollers, Frs. Reilly, Trube, Dempsey and Edmonds, ably assisted by their Chinese curates, have worked hard to reap this harvest. Much thought and effort goes into the instruction of converts, people who must be thoroughly instructed, and at hours convenient to them. A staff of 40 trained catechists has been kept busy. Catechists are the priest's right hand; with out them such numbers could not be instructed. The catechist, a specially trained teacher, gives full time to the teaching of religion; he is paid a salary just as any other teacher. The scraping together of US\$50 to pay the monthly salary of each catechist has been no mean feat; multiply that by 40 and you have some idea of the headache for these four

priests. Their problem is to find the means of furnishing instruction to all those clamoring to enter the Church. Last week, Fr Dempsey baptized a class of 450 converts. Others are still under instruction; he expects to baptize over 600 during the current year — Frs. Trube, Edmonds and Reilly will equal or surpass that mark.

Although these priests may be called the pioneers in this work among the refugees of Hongkong, they are no longer the only ones giving this type of service to the poor of the Colony. During the past two years other religious Societies have undertaken similar work, and have found their efforts greeted with the same satisfactory rewards. Sharing the role of pioneer with these Maryknoll Fathers is the Rev. Albert Palmers S.A.M. who has been working with refugees in the Junk Bay area for more than five years. Father Van Hoyer O.F.M. has been caring for the needs of the people in the mining section of Ma On Shan. A year ago the Diocese opened a chapel and school in Diamond Hill Resettlement area, and Father Aletta is in charge of the work there. In the newest of Government Resettlement areas, near Kowloon City, Father George Dopchie C.I.C.M. cares for the thousands of poor people in the district. His Excellency, Lawrence Bianchi, Bishop of Hongkong, is doing his utmost to interest even more religious in this work for the refugees, and it is to be expected that as more Resettlement Areas are opened by Government, more of the priests and Sisters in the Colony will devote their time and energy to the important work of caring for the spiritual and temporal needs of the refugees.

As was to be expected, the rapid growth of the Church in Hongkong has not gone unnoticed by the Chinese Reds — after all, the border is only 30 miles away. The Reds suffer from a slow burn every time they think of the more than 2,000,000 who silently tell the world that poverty in Hongkong is preferable to the Communist 'paradise'; the fact that the Catholic Church has been so active among these refugees is an added aggravation. Realizing that the adults know too much about them, the Reds make little attempt to influence them; but the children are a different matter. Children do not need brainwashing. Given the opportunity,

their minds can be moulded to the Communist pattern, their thoughts can be poisoned, the smiling, happy children of the Resettlement Areas can be taught to hate, to regard laughter and love as signs of weakness. Did not Lenin say: "If you give me the child I will own the man"? Convincing proof of the Communist determination to implement Lenin's dictum recently came to light in Kowloon-tsai, Fr. Reilly's district. This, the locale of one of the Government's most ambitious housing projects, huge six-storied concrete buildings, is expected eventually to have a population of more than 100,000. The only school in the area is that of Fr. Reilly, at present a small, makeshift affair, able to accommodate little more than a hundred children. There are thousands in need of a school. Fr. Reilly noticed a large building being erected on the outskirts of the settlement, ostensibly an apartment building. Discreet inquiry uncovered the fact that the builders were Communist, that it was planned to become a school. As no governmental permission had been obtained, the Communist scheme has been temporarily blocked. Meanwhile, Maryknoll's projected school has come to the fore. Lack of funds had forced delay, but with this critical situation the decision has been made to go ahead with the planned school building. This one will be far larger than the previous ones — a 24 classroom High School, also a possible 24 room Primary School. It will call for a heavy outlay as classrooms, even with utmost economy, will cost US\$2,500 each. The need is urgent; it is a race between the Church and the Communists, a race in which the prize is the youth of Kowloon-tsai. The Hongkong Government will give the customary generous aid to the school, but the Fathers must still find a sizable sum. Further, Hongkong Education Department, well pleased with what has been accomplished by the Catholic schools in the Resettlement Areas has urged that all of them be increased to 24 classrooms. With the alternative that if the Church doesn't provide schooling for the young the Communists will, priests are going ahead, confident that Providence will provide. Souls are priceless. No missionary has ever given up because the till is high empty. The battle with atheistic Communism must and shall be won!

Communistes et Missionnaires chez les Mongols de la Mongolie Intérieure

— par J.L. Van Hecken, C.I.C.M. —
(suite)

III.—Collectivisation et Economie sociale (suite).

C.—L' industrie.

LE peuple mongol, qui est un peuple nomade, n'a pas d'industrie. Pour la fabrication des objets à son usage, il dépend complètement de l'industrie chinoise. Les seuls métiers exercés par des Mongols (1) sont l'orfèvrerie et la fabrication des feutres. Et encore engagent-ils souvent des Chinois pour le tannage des peaux et l'ouvrison de la laine. Pendant la dernière guerre cependant, certains Mongols ont construit des huileries pour l'extraction de l'huile de chanvre et de sésame.

Les communistes, qui prétendent industrialiser la Chine, ont trouvé ici un champ en friche, prêt à recevoir d'eux le plus grand nombre de bienfaits matériels! Mais au lieu d'introduire toutes sortes d'industries, ils n'ont apporté aux Mongols que la seule distillation d'alcool de grains de millet. Cet apport à l'industrie mongole ne fut certainement pas un bienfait pour eux, déjà si adonnés à la boisson. Pendant tout mon séjour chez eux, je ne les ai jamais vus boire autant d'alcool qu'en 1950.

Au lieu d'encourager les industries existantes, les communistes ont, pendant la période de collectivisation de l'industrie, confisqué simplement les huileries privées et les ont placées sous la direction d'agents rouges en forçant le peuple à y travailler par équipes.

L'industrialisation de la Mongolie par les communistes n'est donc qu'un leurre!

D.—Le Commerce.

Avant l'arrivée des communistes en Mongolie, le commerce y était complètement libre. Les Mongols vendaient les produits de leur cheptel à des Chinois qui voyageaient de tente à tente et s'appelaient "pien-k'o". Ces marchands ambulants apportaient aux mongols les menus articles d'usage journalier comme des aiguilles, du fil, des cigarettes, des boutons, des miroirs, etc. . . Parfois aussi, les Mongols se rendaient avec leurs boeufs et leurs chevaux aux marchés périodiques des villes voisines de la grande muraille, dans lesquelles ils pouvaient, depuis l'époque des Ming, commercer avec les Chinois.

Après l'établissement du régime rouge, les communistes étouffèrent le commerce privé. Leurs moyens — la confiscation arbitraires des produits de commerce, l'imposition d'impôts rétroactifs qui ruinèrent complètement les commerçants — étaient non seulement injustes, mais souvent barbares, lorsque l'emprisonnement et souvent la mort suivaient la spoliation.

A la place du commerce privé, ils érigèrent des coopératives de l'Etat, auxquelles tous étaient obligés de faire leurs emplettes. Désormais les Mongols, comme les Chinois, doivent acheter les articles dont ils ont besoin dans les coopératives des villes frontières ou dans des boutiques ouvertes auprès de l'administration des cantons. Les produits du cheptel et des champs, revenant pour la plus grande partie à l'Etat, les Mongols n'ont guère de ressources pour faire des achats et sont condamnés à vivre pauvrement.

E.—Les conditions sociales.

1) Abolition des classes.

La différence entre la classe des taidji (nobles) et celles des albatu (serfs) fut abolie. D'ailleurs, il n'y avait plus aucun taidji qui aurait encore osé imposer une corvée à un de ses ci-devant serfs. Cette abolition est évidemment louable. Dans les lettres, le titre de taidji même est défendu. Le seul titre légal dans la correspondance est celui de "t'ung-tzù" ou tovarshth (camarade).

2) La ligue agricole.

La ligue agricole fut fondée chez les Mongols en 1951. Tous ceux qui n'appartenaient pas à la classe des agents furent forcés de s'y inscrire. Mais cette ligue, au lieu d'être une force protectrice des laboureurs, est plutôt un moyen pour faire pénétrer chez eux les idées collectivistes et pour régler le travail agricole. C'est l'organe qui doit soviétiser la classe agricole.

3) Service sanitaire.

C'est par la fondation de dispensaires que les communistes ont voulu améliorer les conditions sanitaires des Mongols. Aucun médecin diplômé

ne s'était jamais fixé dans ces contrées, mais les lamas charlatans y abondaient. Dans le pays des Ordos, la mission catholique (2) avait ouvert en 1937 un dispensaire qui acquit rapidement une renommée et auquel affluaient tous les jours des dizaines de Mongols. Mais les communistes avaient en 1941 détruit cette oeuvre de bienfaisance, comme nous le dirons plus tard. En 1949, ils purent s'emparer de grandes quantités de médicaments japonais et américains. Pour en faire profiter les Mongols, ils ouvrirent un dispensaire dans chaque Bannière, bien que les médecins diplômés et même des infirmiers capables leur fissent complètement défaut. Les soldats mongols d'Otok, qui stationnaient alors à Narinnoor, furent forcés de se faire faire des piqûres moyennant un prix très élevé. Plusieurs en devinrent malades et l'un d'eux en mourut. Cet accident fit perdre toute confiance en ce dispensaire. Cependant, peu de temps après, les communistes ouvrirent dans chaque canton un petit dispensaire à l'usage des agents du gouvernement.

Au printemps ils distribuaient des injections de vaccin antityphique et anticholérique, ce que d'ailleurs le gouvernement kuomintang avait fait avant eux. Mais les communistes répandaient en même temps des tracts et des brochures au sujet de l'hygiène générale, de la vaccination contre la petite vérole, de l'accouchement et d'autres cas particuliers.

Il faut avouer que cette tentative très louable n'obtenait qu'un succès très restreint. Les brochures étaient mal écrites et difficiles à comprendre, par conséquent peu lues. Les médicaments des dispensaires étaient chers et les Mongols étaient devenus pauvres!

4) Les syndicats ouvriers.

Chez les Mongols il n'y a que très peu d'ouvriers. Les communistes n'ont même pas essayé de fonder un syndicat du travail.

F.—La religion.

A l'exception des Mongols chrétiens, tous les autres appartiennent au bouddhisme lamaïque de Tsunkaba (3). Les Mongols croient à l'existence d'une divinité et à l'immortalité de l'âme humaine. L'adhésion à cette foi est très sincère et très profonde. Aussi les communistes, dont le vrai but est la disparition des croyances surnaturelles, n'agissent qu'avec beaucoup de circonspection et de prudence pour arriver à cette fin.

Les incantations shamanistes n'étaient pas défendues. La vénération publique du "k'i-mori", symbole du bonheur et de la prospérité, était toujours permise. Devant chaque tente ou maison mongole, au pays des Ordos, on voyait encore un poteau surmonté d'un trident, auquel était attaché un petit drapeau couvert de prières et portant des figures de chevaux ailés, un trésor sur le dos. Tous les matins,

quand on chevauchait à travers la steppe, on entendait le son doux et prolongé de la conque marine, dans laquelle soufflait le Mongol, qui allait brûler de l'encens devant le "k'i-mori" et réciter la prière "usang". Les "obo" aussi continuaient à être vénérés. Ces "obo" sont des monceaux de pierres ou de branches sèches, dans lesquelles les Mongols honorent l'Esprit de la contrée. Ils ornent les sommets des collines ou s'élèvent au milieu des plaines. Les Mongols y attachaient encore des "hadagh" ou écharpes de cérémonie, pour exprimer un vœu ou un remerciement. Sur les autels, devant les obo, on brûlait encore de l'encens.

Les communistes tâchaient, par une propagande intense, de supprimer ces superstitions. Depuis 1950, les agents avaient pour mission d'écrire sur tous les murs d'enceinte des fermes et des grandes maisons: burghuu nom i usadhahu (extirper la superstition). La revue mongole hebdomadaire de Kaigan, que nous avons citée plus haut, présentait dans chaque numéro une histoire qui ridiculisait les superstitions.

En 1951, la propriété foncière des lamaserie (djagharig) fut expropriée et les lamas furent forcés de labourer la terre (4). D'après ce que j'ai vu, les temples n'étaient pas encore confisqués en 1952, mais les grandes maisons des lamas, près des temples à Djuuha, Mogoitu, au pays des Ordos, servaient de bureaux d'administration des cantons et des communes. Les communistes exhortaient par des affiches en mongol les jeunes lamas à désertir leur lamaserie et à se marier. Les lamas étaient enrôlés dans l'armée comme les citoyens ordinaires. A l'armée, ils recevaient une instruction matérialiste, qui les détachait complètement du lamaïsme. Il n'était plus question de recevoir encore des novices dans les lamaserie. Ainsi sans persécution sanglante, le lamaïsme disparaît dans le silence et l'effacement. Déjà le nombre de ces moines lamaïques a partout ostensiblement diminué. En 1950, ils étaient déjà rares dans cinq des sept Bannières des Ordos. Seules les Bannières Hangkin et Otok en comptaient encore quelques milliers. On ne peut donc pas dire que le lamaïsme est persécuté ouvertement. Seuls les catholiques sont l'objet d'une persécution cruelle, comme nous le dirons dans la seconde partie.

IV.—L'administration communiste.

A L'administration judiciaire.

1) Les tribunaux et les procès.

Les procédés judiciaires du régime communiste diffèrent beaucoup de ceux de l'ancien régime. Le tribunal suprême du gouvernement autonome mongol se trouve à Kōkō Hoto et traite les affaires inter-confédérales et d'autres affaires graves, comme par exemple le refus d'un chrétien d'apostasier quand il est au service du gouvernement autonome.

Les tribunaux confédéraux aplanissent les différends entre deux Bannières et résolvent les cas ordinaires des chrétiens forcés d'apostasier. Ce tribunal est aussi chargé des procès entre Mongols de deux ou de plusieurs Bannières de la même Confédération. Le tribunal de la Bannière décide des affaires judiciaires entre Mongols de différents cantons. Celui du canton peut traiter les affaires intercommunales et tous les procès de son territoire. Enfin certaines affaires d'une importance minime ne dépassent pas les bureaux et l'autorité du chef de la commune.

Selon la procédure des régimes précédents, tous les interrogatoires chez les Mongols étaient précédés et accompagnés de flagellations et de traitements cruels. Les communistes emploient d'autres méthodes pour obtenir les "aveux spontanés" des soi-disant délinquants. En Mongolie on appliquait la même méthode qu'en Chine: jeûnes prolongés, veilles forcées, interrogatoires interminables, etc. . . .

Les punitions infligées par les fonctionnaires mongols de l'ancien régime consistaient à faire administrer de nombreux coups de fouet par le "hara tashuur" ou à charger le condamné d'une chaîne de 80 livres, appelée "nayan djing", et à l'abandonner ainsi au désert, pour qu'il gèle, dessèche ou meure de faim. Sous le régime actuel, tous les tribunaux, depuis la cour suprême jusqu'au chef de la commune, ont à leur disposition une prison, qui est presque toujours pleine. Les anciens instruments de supplice ne sont plus employés, mais les menottes modernes en sont d'autant plus en vogue. On lie les pieds des malheureux détenus ou bien les mains et les pieds à la fois. Parfois on les descend dans des puits étroits. Les prisonniers politiques ne reçoivent jamais de visite en prison. Ils sont presque tous à l'avance condamnés à mort. L'exécution de ces condamnés a aussi ses degrés de cruauté: ils sont parfois fusillés en prison; parfois, debout sur le bord de la fosse qu'ils viennent de creuser eux-mêmes et les oreilles encore remplies d'un long discours sur la générosité et la miséricorde du régime communiste, ils reçoivent la balle qui les renverse dans le tombeau. Parfois ils sont suspendus et flagellés à mort.

2) La police.

a) Les arrestations.

Chez les Mongols, il n'existe aucun corps spécial de policiers au sens ordinaire du terme. Au bureau de chaque canton, il y a cependant beaucoup de gendarmes, protecteurs des agents communistes. A eux il revient de maintenir l'ordre et de faire les arrestations.

Sous l'ancien régime, les Mongols victimes d'un vol devaient rechercher et attraper eux-mêmes les voleurs et les conduire au tribunal. Sous les communistes, pendant quelque temps, ce système continua d'être en vigueur, puis il cessa tout à coup. Les communistes, en effet, encourageaient les voleurs. Le juge ordonnait aux victimes du vol, s'ils étaient riches, de pardonner au coupable et de le laisser en possession

des objets volés. Personne n'osa plus arrêter un voleur et l'amener au tribunal.

b) Mesures de police.

Les arrestations étaient rendues faciles par une série de mesures prises par le gouvernement et qui limitaient sévèrement la liberté de mouvement des Mongols. Une fois que le gouvernement communiste fut organisé et installé dans tout le territoire mongol, il fut défendu de quitter le territoire de sa commune, à fortiori son canton et sa Bannière, sans permission spéciale. Chaque fois qu'un voyageur ou visiteur venait passer la nuit dans la tente ou la maison d'un Mongol, l'hôte devait, avant le soir, avvertir l'administration communale. Certaines personnes ne pouvaient quitter leur maison ou s'en éloigner de plus de 100 ou 200 pas. Ces gens-là étaient appelés des "t'é-k'ou" (personnes spéciales. Parfois toute la famille était placée sous surveillance, liée par les mêmes restrictions et désignée du terme "t'é-hu" (famille spéciale). Les gens auxquels on appliquait le terme "spécial" étaient obligés de se rendre tous les jours au bureau de l'administration de la commune, afin d'y rendre compte des idées qui avaient traversé leur tête ou des paroles qu'ils avaient dites pendant la journée. Ils devaient confesser le nom de tous ceux qui leur avaient adressé la parole (5).

B.—L'administration fiscale.

Les contributions et les taxes à payer par les Mongols sont devenues beaucoup plus lourdes sous le régime communiste que sous le précédent.

1) Les contributions.

a) Sur la propriété mobilière. Les Mongols doivent payer maintenant des contributions pour leur propriété mobilière:

1') Pour leur habitation. Les contributions diffèrent selon le nombre de travées, de portes, de fenêtres, la qualité du matériel employé: pisé, feutre ou briques!

2') Pour l'ameublement. Tous les meubles: armoires, tables, vaisselle, etc. . . . , tous les instruments aratoires: charrettes, charrues, etc. . . . sont inscrits et comptés. Chaque pièce est taxée.

3') Cheptel. Il y a une contribution différente pour chaque espèce d'animaux: chevaux, ânes, boeufs, mulets, ovidés, etc. . . .

b) Sur les récoltes.

Les propriétaires fonciers chinois paient de grandes contributions foncières. Les Mongols sont évidemment exempts de cette sorte de contribution, puisqu'ils ne possèdent point de terrains. Mais ils ont à payer des contributions sur leurs récoltes en cédant une partie de celles-ci à l'Etat. Les Chinois aussi qui cultivent des terres en Mongolie tout en habitant dans quelque sous-préfecture chinoise doivent également céder une partie de la récolte aux communistes. Les chefs des communes accompagnés des gendarmes du canton vont estimer les moissons et fixent la quantité à céder par chacun.

Les taxes que les Mongols exigeaient jadis des colons chinois cultivant la terre mongole ou faisant du commerce avec eux tout en habitant leur territoire et qu'on appelait "ch'ang-ch'ien", "majmai yin hataasu" et "gholumenta" ont été abolies.

2) Les produits du sol.

Les produits du sol, dans certaines Bannières mongoles, sont pour le fisc des communistes une source abondante de revenus.

a) La réglisse. Au pays des Ordos, certains endroits sont couverts de bois de réglisse. Cette réglisse, qui était exploitée auparavant par des particuliers, presque tous des Chinois, est devenue maintenant propriété de l'Etat. Et c'est l'Etat qui envoie des ouvriers pour déterrer les racines et qui les vend.

b) Le "t'ou-fa-ts'ai" (herbe-cheveu). C'est une herbe qui, séchée au soleil, ressemble assez bien aux cheveux noirs des femmes. Des centaines d'ouvriers pauvres de la contrée de Ninghsia allaient en hiver cueillir cette herbe qui croît abondamment dans certaines parties de la M.I. Elle se vendait cher dans les drogueries chinoises, car elle était servie aux diners comme une délicatesse. Maintenant on ne la cueille plus sans permission et toute la récolte doit être cédée au gouvernement contre une certaine compensation.

c) La houille. Les mines de houille de la Mongolie sont aussi devenues propriété de l'Etat, qui en vend les produits au peuple.

d) Le sel. Les lacs salés de la M.I. sont une grande richesse. Ils produisent d'une façon très économique un sel abondant. Ce sel est également accaparé par les communistes et il est pour eux, dans cette contrée, leur principale ressource.

e) La pelleterie.

Chaque année des Mongols faisaient la chasse au renard et au loup. Les fourrures de ces bêtes étaient vendues aux Chinois à un prix assez élevé, de sorte que le produit de la chasse suffisait à l'entretien de la famille pendant plusieurs mois de l'année.

Actuellement les communistes rachètent toutes les peaux à bas prix. Wantant avoir le monopole de ce commerce, ils ont défendu le commerce privé de pelleterie. Mais le marché noir existait encore en 1951 malgré les punitions sévères infligées en cas de découverte.

Nous pourrions continuer la liste, car rien dans la vie économique des Mongols n'échappe aux contributions et aux taxations des communistes, qui s'immiscent dans toutes les activités sociales et économiques des Mongols.

V.—L'instruction des adultes et les écoles.

Convaincus qu'ils ont la mission d'apporter au monde une nouvelle idéologie, les com-

munistes regardent l'instruction publique et les écoles comme les institutions les plus importantes de leur société.

Tout le monde a besoin de s'instruire dans cette idéologie, non seulement les enfants, mais aussi les adultes.

A. L'instruction des adultes.

Les théories communistes sont exposées aux adultes, hommes et femmes, soit dans des cours publics, soit dans des leçons particulières durant les visites des agents à domicile, soit dans des brochures et des livres.

1) Cours publics.

a) Classification des individus.

Afin de pouvoir mieux adapter leurs leçons au niveau d'une population si variée, les communistes classent les individus en différentes catégories, prenant comme base soit le degré de sympathie au communisme, soit les occupations de chacun (6).

b) Assiduité aux leçons. Les leçons sont données dans une chambre du bureau du chef de la commune ou du canton. Les Mongols désignés pour suivre les cours sont avertis par les représentants du peuple qu'ils ont à se rendre au bureau au jour et à l'heure indiqués. Les communistes n'acceptent aucun prétexte ou raison d'absence. Ils sont spécialement sévères, quand ils s'agit des réunions où les agents se proposent de "changer le cerveau" des opposants en leur inculquant l'idéologie communiste.

c) Matière enseignée. Les nouveaux maîtres expliquent aux Mongols le matérialisme marxiste. Ils insistent sur l'origine simienne de l'homme, l'inanité d'une croyance en un Etre supérieur et à l'existence de l'âme. Dans la nouvelle société, l'individu doit se plonger et disparaître dans la communauté comme une goutte dans l'océan et sacrifier sa liberté individuelle à la liberté commune. Par la liberté commune, ils entendent l'absence de tout obstacle à l'expansion communiste dans les autres pays, jusqu'à ce que le monde entier soit conquis... par la classe prolétarienne (7). Quand ils enseignent l'histoire nationale mongole, ils ont soin de l'encadrer d'idées communistes, parlant de féodalisme, d'impérialisme, etc. . . . L'hygiène du corps est un des sujets que les agents touchent souvent. Mais c'est la politique qui fait l'objet principal des leçons: ils excitent les Mongols à haïr les Américains, les capitalistes, les traîtres (c'est-à-dire tous ceux qui ne pensent pas comme eux), les espions, les saboteurs, les contre-révolutionnaires et d'autres encore.

Tous les Mongols ont à passer par ce rude noviciat avant de pouvoir entrer dans la société communiste et conserver la vie. Ceux qui résistent sont envoyés en prison et condamnés à disparaître.

2) La lecture.

Les communistes répandent à profusion toute espèce de pamphlets et de brochures, propres à instruire dans l'idéologie marxiste. Ils font une propagande incessante capable de tromper l'homme le plus averti.

a) Les écrits.

La société d'édition officielle, le "Jen-min shu-chü", vend à bas prix des livres et des pamphlets en mongol, dans lesquels les aspects de la société communiste sont exposés aussi simplement que possible. Jusqu'en 1951, une société d'édition de Kalgan, appelée "Haghalgha yin öber Mongghul un edür ün sonin u horiya" (Agence de nouvelles des Mongols de la M.I.), éditait à un rythme accéléré une série de brochures sur toute espèce de sujets. J'ai possédé la collection entière. Il y avait plus de vingt volumes. Mais j'ai dû les laisser en Chine. A titre d'illustration, je transcris ici quelques titres:

1') Brochures au sujet de la révolution communiste:

Hubishal un yeke baghshi Stalin (Staline, le grand maître de la révolution).

Neyite yin mör ün ködelbüri (Le mouvement communiste), Shine aradshilaha üdjil ün tuhai yin ügüel (Discours sur la nouvelle conception du Démisme),

Mongghol arad un daghun u tegübüri (Collections de chants mongols),

Un beau calendrier en couleurs, à afficher dans chaque tente ou maison, sur lequel les dates principales de l'histoire mongole et de la révolution communiste étaient inscrites.

2') Livres de géographie:

Delekei degere kedui ulus bayihu bui? (Combien de nations y a-t-il sur la terre?)

3') Pamphlets sur l'hygiène:

Eregül hamaghalaha adjiltan u medebel djokihu djüyil üd (Notions d'hygiène que les ouvriers doivent connaître).

4') Volumes sur l'élevage:

Ghahai takiyan u ebedtshin i sergeyilekü ba bjasahu arga (Manière de prévenir et de guérir les maladies des porcs et des poules),

Mori ba üker i tedjigekü böged ured-jigülkü arga (Manière d'élever et de multiplier les chevaux et les boeufs).

5') Brochures sur l'agriculture:

Tariyan u ghadjar tur baghasun i talbiu arga (Manière d'engraisser les champs).

6') Sur la langue mongole:

Pour aider les Mongols à comprendre les brochures communistes, il est nécessaire de leur expliquer beaucoup de termes nouveaux. Car, dans leur terminologie, entrent plusieurs mots

internationaux, transcrits du russe, que les Mongols ne comprennent pas: par exemple, féodalisme, capitalisme, prolétariat, etc. . . . Ils éditèrent dans ce but en deux parties un petit dictionnaire sino-russo-mongol appelé "Bagha toli bitshig" (petit dictionnaire). La première partie donne la traduction en mongol, en chinois et en russe des termes principaux, spécifiquement communistes. La seconde partie, intitulée "Uges ün tegübüri" (Collection de mots), explique les mots d'origine européenne qui ont acquis droit de cité dans la langue mongole actuelle (8).

Tous ces livres sont écrits en alphabet mongol. Mais, comme nous l'écrivions plus haut, le gouvernement autonome de la Mongolie Intérieure a décidé en 1956 d'introduire l'alphabet cyrillique (russe).

b) La propagande.

Il ne suffit pas d'imprimer des livres, il faut encore les répandre et les faire lire. Pour les communistes, cela n'offre aucune difficulté. Comme leur propagande est un organisme très soigné, ils écoulent aisément les énormes stocks de ces livres, très bon marché.

1') Ils ont fondé des librairies et des bibliothèques dans les bureaux de l'administration des Bannières, des cantons et des communes.

2') Des agents du "Jen-min shu-chü" parcourent la Mongolie et pénètrent dans chaque maison ou tente pour vendre des brochures. Personne n'ose refuser, car il faut motiver le refus. Tout refus non motivé est regardé comme un acte réactionnaire, dont il faudra rendre compte un jour.

3') Certaines brochures sont expliquées par les agents, qui interrogent les auditeurs et menacent ceux qui ne manifestent pas d'intérêt.

La propagande fait donc plus que répandre les livres. Ses agents prêchent à toute occasion les idées communistes. Répétées à satiété, ces idées finissent par s'implanter dans le cerveau des gens simples qui, à la fin, ne résistent plus.

B. Les écoles mongoles.

Les communistes considèrent l'éducation et l'instruction de la jeunesse comme un élément de base sur lequel doit s'asseoir la nouvelle conception de la société. Les jeunes en effet n'ont point connu l'ancien régime. Ils sont donc portés à accepter les idées collectivistes comme des vérités incontestables. Par conséquent l'instruction scolaire a été déclarée obligatoire et universelle. Les écoles ont été multipliées de façon à satisfaire toutes les nécessités.

1) Les instituteurs.

En Mongolie, peu d'hommes étaient aptes à remplir la charge difficile d'instituteur. Dans le pays des Ordos, le seul endroit où un grand nombre de Mongols étaient capables de lire et d'écrire était la mission catholique de Boro

Balghasu. Mais, d'un autre côté, seuls les chrétiens possédaient une idéologie capable de résister aux sophismes communistes. Certains chrétiens furent néanmoins forcés de se faire instituteurs dans les écoles communistes.

Ces instituteurs reçoivent une préparation spéciale, adaptée à leur tâche importante. Les moins doués doivent se rendre auprès du gouvernement de la Bannière et les meilleurs près du gouvernement confédéral à Tung-shêng. Pour les catholiques, cette préparation était un vrai martyre de conscience. Il était presque impossible de rien dire qui ne fût en contradiction avec la doctrine catholique, puisqu'ils devaient enseigner le matérialisme pur.

La préparation consistait partiellement en une retraite communiste d'un mois, pendant laquelle le futur instituteur devait écrire sa vie antérieure, parfois dans les moindres détails, et s'accuser de toutes les fautes commises contre le communisme. Cette rude épreuve passée, il était envoyé en classe pour donner des leçons d'essai, pendant lesquelles il devait s'en tenir strictement au programme indiqué, sinon il devait subir une nouvelle préparation, pire que la première. Si l'instituteur persistait dans sa Foi, il était soumis à des épreuves d'où il ne sortait plus vivant.

2) Les écoles.

Dès 1949, les communistes ont érigé dans tout le territoire mongol de la M.I. des écoles du degré inférieur et supérieur. N'ayant point les bâtiments nécessaires, ils se sont installés dans les maisons privées, dans les demeures des lamas, près des temples, dans les bâtiments de la mission catholique. Chaque commune devait avoir une école inférieure. Près des cantons, ils tâchaient de fonder des écoles du degré supérieur. Enfin une école spéciale pour la formation des agents fut ouverte près du gouvernement confédéral.

Dans toutes les écoles, on enseignait le chinois et le mongol. Les manuels étaient strictement conformes à la doctrine communiste. Il était impossible d'introduire un manuel en dehors des leurs. Tout mot sur la religion était sévèrement interdit. La plus grande partie de la journée était consacrée à la politique et au chant.

J'ai pu me procurer quelques manuels des écoles inférieures :

Keüked un hani (l'ami des enfants), en deux parties,

Mêng-wen wen-fa (grammaire mongole),

Usüg ün tegübüri (recueil de littérature).

Conclusion de la première partie.

Les communistes, qui ont pour but de faire dominer dans le monde entier le matérialisme

marxiste par tous les moyens possibles, ont réussi à s'emparer par la force de la M.I. Ils y ont immédiatement introduit leur idéologie : la négation de Dieu et de l'âme humaine, ils ont supprimé la liberté individuelle et ont soumis les Mongols à l'autorité suprême de l'Etat communiste. Désormais, le seul but de la vie est de servir les chefs communistes. Les Mongols se sont résignés à l'obéissance servile par peur des terribles vengeances et punitions dont ils ont été témoins chez leurs voisins les Chinois ou chez les Mongols catholiques. Ils s'abandonnent, en fatalistes, à cette terrible destinée, qui s'est abattue sur eux et dont ils ne voient pas la fin.

L'unique opposition sérieuse que les communistes ont rencontré dans la soviétisation des Mongols de la M.I. fut celle des missionnaires et des Mongols catholiques. Etudions donc dans la seconde partie l'oeuvre des missionnaires chez les Mongols de la M.I. et l'attitude des communistes à l'égard des missions.

N O T E S

- (1) En Mongolie Orientale, il y a des artisans mongols, semblables aux artisans chinois.
- (2) Ce qui était le cas pour les autres Confédérations.
- (3) Il y avait quelques exceptions comme la religion shamaniste, les nestoriens, le "böön nom". . . .
- (4) Avant l'arrivée des communistes, il y avait déjà des lamas qui cultivaient la terre.
- (5) Les agents interrogeaient les Mongols sympathisants au sujet des personnes "sous soupçon". Ils introduisaient aussi un système de délation : des hommes, des femmes, des enfants mêmes étaient désignés pour observer un nombre déterminé de personnes et donner régulièrement des rapports à leur sujet. Il fallait que le rapport soit en défaveur des personnes surveillées, sinon le rapporteur était accusé de sabotage.
- (6) Les chrétiens étaient divisés en trois classes : les tiédés, les ordinaires et les fervents. Les fervents étaient plus molestés que les autres.
- (7) Les Mongols ordinaires qui, pendant toute leur vie, n'ont vu que la steppe et les dunes de sables ne comprenaient rien à cette idéologie.
- (8) D'après une information récente, le gouvernement de la M.I. publie aussi les anciens ouvrages historiques mongols, comme le "Gesser haghan u tughudji" (A. Mostaert). Un autre livre de lecture de l'édition de Kalgan était le "Arad un aman djokiyal un üliiger" (Contes populaires).

Historical Chinese Surnames

IT is the background, the traditions behind Chinese surnames, which are historical, of course. There are so very few people who know of the history and traditions of this country and I have been asked so often by people in Europe who are keen to know something of its genius about the secrets and the unity of a particular clan or surname of Chinese that I am now going to give a brief account of Chinese Genealogy. Before I start to write anything, I wish all readers to bear in mind that I am by no means an expert or specialist on this subject. But I will use the best of my knowledge to illustrate something which I know.

The surname in Chinese is called "Siang". There are so many different surnames among Chinese that even the Chinese themselves have not got the slightest notion about the exact number of Siang. To describe the numbers, they often said: "hundred surname-nation." How did these surnames originate? According to verbal tradition, it was told that all these surnames were originally bestowed by the king on his officers and servants who were working either directly or indirectly in his kingdom. Every Siang has a book of genealogy that is kept from generation to generation. Every male generation has to be registered in the book of genealogy. Female generations are not under this law, because, once they are married, they will have to remain in different surname families for life. In the lists of genealogy the initial names are given to every generation and every child of the generation should be named accordingly, but for the second character or wording of your own name, you may pick and choose any flowery word you like. By the initial wording any one of the same clan, it does not matter whether they are from North or South China, is able to tell to what generation you belong and immediately can address you and you them as uncle Dick or nephew Tom.

They always give much respect and priority to the higher generations, no matter whether they are junior to you in age or poorer in education or less in wealth than you. If quarrels break out among

them, the lower-generation-ones should give in first. If the lower-generation-ones dare to lay their hands on the higher ones, they will surely be punished accordingly by the elders of the village. The minimum punishment will be for the lower ones to hold a cupful of wine and kneel down at the foot of the higher ones for pardon. The heavier punishments will be, to set two or three tables of food for the elders of the village to be the witnesses of the fault of the lower party during the presentation of wine. The higher-generation-ones will also be punished either by a certain amount of medicine fee which should be given or by having the equivalent amount of firecrackers set all in front of the house, just to let all the people know that the higher-generation-ones are in the wrong.

Every year there is a day of celebration for the first ancestor of the "Siang." There will be a long procession with various kinds of music, banners, carriages of slaughtered pigs and chickens and what-not to the tomb of the ancestor. After cleaning up the tomb and the surroundings, they immediately offer their pigs, chickens, wine, fruits and incense to their ancestor. One of the most senior men will officiate at the ceremony on behalf of the clan; then a group of six will come forward right in front of the tomb and each has to hold a bundle of incense, bow his head deeply and raise the incense above his head and down to his knees three times. Then each holds a tiny cupful of wine and acts the same way as with the incense but before leaving he must pour a few drops of wine in front of the tomb. Then finally they will all sit down in a group of eight and consume the offerings.

It is absolutely forbidden to marry with the same surname people, no matter how distant the relationship may be. If the custom is violated, each party will be expelled from the native village forever. He or she may be hundreds of generations distant, or one may be from the East and the other from the West, still there is no question of marriage between them. Some modern Chinese have found a very effective way to get around this custom. If the

couple of the same surname, from different provinces, and with no blood relationship wish to marry, the girl has to find some family of a different name to adopt her, and stay for three to six months in the house of that different surname family. She will change her surname into her adopted father's surname. And after this their marriage may be tolerated. Why do I use the word "tolerated?" Because there is no greater humiliation than to change one's surname. It is a most shameful thing for the Chinese to do. Even if the girl is married, she would still keep her own surname until death, unlike a European girl who has to take the name of her husband.

Chinese by nature, love to have many children and an active family life. The more children they have, the more glory there will be to the family in the eyes of the villagers. Therefore, Chinese wish to keep their children together in one family even for several generations. As a rule the same surname people flock together in one village. This sometimes makes a tremendous village, the like of which cannot be seen elsewhere in the world. The length of the village may easily be three or four miles from end to end. The villagers are very closely united to each other and always regard themselves as one big family. No other Siang people are allowed to put up a house and live in the midst of them. Every big house comprises 50 to 100 people, and the whole village of one surname is seldom less than 2,000 in number. So, every Siang has its own territory and it is forbidden for any one to trespass in this area.

Chinese are very particular about their descendants. If one of the members of the family died without children they would adopt a boy, to be his generation in the direct line and they would never permit that line to be left open. On this account in olden days, many Chinese would not permit their sons to be priests, because their sons would have no more descendants in the future. In their eyes, there is no other curse which is more shameful than childlessness. The last and the most hideous curse that can be used on anyone is "may you be childless and generationless forever." Another reason for the refusal to allow their sons to be priests is: when that generation is cut out there will be less people to give honor and

worship to their ancestors and it is considered as a terrible crime against the fidelity of the family. Once upon a time there was a boy who wanted to be a priest. He implored his pagan father repeatedly to permit him to enter the Seminary, but each time the pagan father turned down his request with indignation and even threatened to kill him if he were to repeat the same question to him. But the boy was so determined, that at length he ran away from the family and entered one of the Seminaries in China without the knowledge of his father. After 12 years the boy was ordained to the priesthood. Every Catholic in his village was overjoyed to see him and kissed his hands and welcomed him with gladness. But the father received him very coldly. When the old man was dying his priest son came to his deathbed and tried his utmost to be reconciled with his father but he would not listen to him and told him to stay away from him because he did not want to see such an undutiful son.

Chinese hate to be called by the wrong surname. It would be a very embarrassing thing to call some one Chong instead of Leong. It would be a great insult if one were intentionally and maliciously to call another by a surname other than his own. If he is a man he might knock the other down without any more ado. If he is a boy, he may grasp a stone or anything else within reach and hit the other right on the head, and then burst out in tears, run home quickly and report the matter to the parents. Often when people of the same family come to fight among themselves, they will call each other by different surnames. Thus they indicate their feelings and will not acknowledge the other to be a member of the same clan as themselves. We can see by this, how serious the Chinese consider this matter.

And so, if a person were planning to visit China, it would be well for him to take care in addressing others, lest he find himself in trouble. Of course, this cannot apply to foreigners living among the Chinese because the people know how difficult it is for them to remember Chinese names and their mistakes are treated with amusement rather than anger.

Here then, are a few remarks on the subject of Chinese names which I hope will be interesting and perhaps instructive.

La Réforme de l'Écriture Chinoise

— Léon Travière —

LE Docteur Hu Shih, dont le fameux manifeste du 1er janvier 1917 en faveur du "langage populaire"⁽¹⁾ annonce la mise en branle de l'irrésistible Mouvement de Renaissance Littéraire en Chine, se plaît à répéter que le terrain lui fut préparé par près de mille ans d'efforts de la part des auteurs de romans populaires et aussi par tous les écrivains qui cherchèrent à se mettre à la portée du grand public, à "se faire comprendre même de leurs vieilles servantes"⁽²⁾, et à libérer la langue du rigide corset des conventions stylistiques officielles, tel Han Yü, qui, au temps de la dynastie T'ang, s'insurgeait contre le style précieux des VIème et VIIème siècles et préconisait l'usage d'un style simple, tel encore Yüan Chung-lan, qui, à la fin du XVIème siècle, affirmait la nécessité pour "l'écrivain de l'époque d'écrire dans la langue de l'époque". . . (3)

De même, les membres du Gouvernement de Péking, en approuvant le 28 janvier 1956 l'audacieux "Projet de phonétisation de la langue chinoise", qui est le prélude officiel d'une réforme fondamentale de l'écriture, substituant l'écriture alphabétique à l'écriture idéographique, se défendent d'être les premiers et uniques promoteurs de la romanisation du chinois, et s'efforcent de situer dans l'histoire les origines légitimes et lointaines de cette immense révolution qui "sonne le glas des caractères", comme disent avec une lugubre désolation ceux qui vouent aux supplices de l'enfer taoïste les profanateurs des caractères sacrés et les pourfendeurs des graphies séculaires, si riches, si artistiques,

si humaines, qui font le délicat plaisir des lettrés et permettent aux écrivains de talent de sertir leur pensée en des textes d'une élégance raffinée comparables à des "pierres précieuses et ornements de jade", ou semblables aux gracieuses lignes "d'un dragon sculpté ou d'un tigre brodé". . .

"L'alphabet latin a une longue tradition historique en Chine, disent les rapports de M.M. Wu Yü-chang et Chou Yu-kuang, de la Commission gouvernementale pour la Réforme de l'écriture. Sous le règne de Wanli, de la dynastie Ming, il y a 350 ans, le missionnaire jésuite italien Matteo Ricci se servit des lettres latines pour transcrire la prononciation des caractères chinois. Ce fut le premier système de phonétisation impliquant l'emploi de l'alphabet latin dans notre pays. Au cours de la seconde moitié du 19ème siècle, les missions des différentes régions de Chine romanisèrent plus de 17 dialectes locaux, dont le plus répandu est celui de la partie sud du Fukien. Plus de 100.000 personnes se servirent de ce dernier dialecte romanisé; 1.200.000 exemplaires d'écrits divers furent publiés dans cette langue latinisée du sud du Fukien et 50.000 lettres écrites de cette façon passèrent par les bureaux de postes. Il y a 50 ans, les plus chauds partisans de la réforme des caractères préconisèrent l'adoption de l'alphabet latin comme écriture phonétique de la langue chinoise. Le système de romanisation inventé par l'anglais Sir Thomas Wade et celui que créa l'Administration des Postes, demeurèrent jusqu'à présent des travaux qui firent autorité. . ." (4) Deux lettrés chinois, Lu

N.D.L.R. Il n'entre pas dans les limites de cet article de discuter le pour et le contre de la réforme de l'écriture chinoise, mais seulement de donner une idée de son développement et de son contenu à ceux de nos lecteurs qui nous l'ont demandé.

Kan-chang et Wang Ping-yao publièrent en 1892 leur "Ch'ieh Yin Hsin Tzu" essai d'adaptation de l'alphabet latin à la langue idéographique traditionnelle. En 1906, quand il fit paraître son "Nouvel Alphabet pour la province du Kiangsu", Chu Wen-hsiung écrivit: "Il vaut mieux utiliser l'alphabet le plus communément répandu dans le monde que d'en créer un nouveau absolument inconnu de tous." Des controverses passionnées accueillirent l'apparition en 1923 de "L'Alphabet Romain du Langage National" ou "Gwoyeu Romatzyh", dû à Ts'ai Yuan-p'ei, Ch'ien Hsuan-t'ung, Li Chin-hsi et autres lettrés. Quand chacun eut "maintes fois dépensé ses lèvres et sa langue", les interminables discussions aboutirent à une sorte de compromis: le Gouvernement de Nanking finit par adopter le "Gwoyeu Romatzyh", non pas pour le substituer aux caractères traditionnels, mais pour le joindre, comme supplément, au Dictionnaire Phonétique National, dont les signes phonétiques furent doublés de leur transcription en lettres romaines. Ces querelles toutefois marquèrent le point de départ d'un vigoureux mouvement en faveur de l'alphabet latin. D'autres essais de romanisation surgirent, pour la plupart basés sur le dialecte de Péking. Par contre, ce qu'on appelle le système de "Romanisation Interdialectique" est une écriture d'une monstrueuse laideur qui a l'originalité de vouloir s'adapter scientifiquement aux multiples dialectes. Prolongeant les travaux de phonétique chinoise du Professeur suédois Bernhard Karlgren, de l'Université de Göteborg, le R. P. Henri Lamasse, des Missions-Etrangères de Paris, fit le premier embryon de réalisation de cette nouvelle écriture phonétique, que le R. P. Ernest Jasmin, des Missions-Etrangères de Québec, appliqua et contrôla scientifiquement, et que vulgarisa le R. P. Rutten, ancien supérieur général des Missions de Scheut. En collaboration avec le R. P. E. Jasmin, le R. P. H. Lamasse écrivit, de 1931 à 1934, dans les "Dossiers de la Commission Synodale de Péking", une série d'études sur cette question; il fit paraître un "Manuel pour l'écriture et l'enseignement de la Romanisation Interdialectique", et publia en 1951 le "Nouveau Répertoire de la Romanisation

Interdialectique". Bien qu'une telle écriture ait le mérite d'être lue et utilisée dans les principaux dialectes de Chine, elle n'a cependant pas réussi jusqu'à présent à vaincre les nombreuses oppositions dont elle est l'objet.

Quant aux chefs communistes, ils se montrèrent de longue date d'ardents partisans d'une réforme radicale de l'écriture et créèrent en 1931, dans les conditions que l'on verra, une méthode de romanisation appelée "Nouveau Langage latinisé" ou "Latinxua Sin Wenz". "En octobre 1927, écrit Su Chi, après l'échec de l'insurrection de Nanchang et la défaite de T'ang-k'ang, Wu Yü-chang, alors secrétaire général du Comité Révolutionnaire de l'armée, se rendit en compagnie de Lin Po-ch'u, l'un des "cinq vétérans" du Parti, en Russie Soviétique pour étudier à l'Université Sun Yat-sen et travailler ensemble à la réforme de l'écriture. . ." (5) En 1928, les rejoignit à Moscou le Professeur Ch'u Ch'iu-pai, venu assister, en sa qualité de Secrétaire Général du Comité Central du Parti, au VIème Congrès National du Parti communiste chinois (Moscou, juillet-septembre 1928). Le Congrès condamna C'hu Ch'iu-pai pour son "putchisme de gauche" et le destitua de ses fonctions de Secrétaire Général du Comité Central du Parti. Demeuré à Moscou, après le Congrès, comme délégué chinois au Komintern, le Professeur Ch'u Ch'iu-pai mit à profit son séjour en Russie soviétique pour faire des recherches sur la phonétisation de l'écriture chinoise. Grâce à la précieuse collaboration de plusieurs philologues russes, notamment des Professeurs A.A. Dragunov et V.M. Alekseev, et à l'appréciable contribution apportée par ses collègues chinois Wu Yü-chang et Lin Po-ch'u, Ch'u Ch'iu-pai mit au point la méthode de romanisation appelée le "Nouveau Langage latinisé" ou "Latinxua Sin Wenz", dont il est considéré comme le principal artisan. (6) Ce système ne tient aucun compte de la distinction des tons. Principalement basé sur la prononciation de Péking, il admet cependant des variantes pour les différents dialectes. Le tableau qui accompagne cette étude en donnera une idée. Dès à présent en voici quelques exemples: "gigo" pour 幾個, "giki" pour 機器, "xiki" pour 奇希, "xigy" pour 戲劇, "chuky" pour 出去, "xydo" pour 許多.

De retour en Chine en 1930 et 1931, Ch'u Ch'iu-pai, Wu Yü-chang et Lin Po-ch'u se firent les avocats enthousiastes du "Nouveau Langage Latinisé". C'était au moment où triomphaient les écrivains révolutionnaires et où se fondait la "Ligue des Ecrivains de gauche", groupant notamment, sous l'égide du front prolétarien, Lu Hsun, le maître de la satire et le créateur de l'inoubliable "Ah Q", que Mao Tse-tung appellera "le grand chef de la révolution culturelle de Chine"(7), Kuo Mo-jo, le fougueux romantique, Mao Tun, l'historien de la révolution, et autres écrivains désireux de passer "de la révolution littéraire à la littérature révolutionnaire"... Ces trois chefs de file prirent position en faveur de la romanisation du chinois. "Lu Hsun, écrit-on, fit particulièrement bon accueil au "Latinxua Sin Wenz" inventé par Ch'u Ch'iu-pai, Wu Yü-chang, Hsiao San et autres membres du parti communiste chinois, avec la collaboration de plusieurs savants soviétiques. . ."(8) Lu Hsun n'a-t-il pas déclaré dans "Nouvelle vie de l'écriture chinoise", "Caractères chinois et latinisation" et autres écrits: "Les caractères chinois sont une barrière pour les masses populaires. . . Quatre-vingts pour cent des Chinois sont des illettrés. Nous ne devons pas sacrifier ces illettrés pour conserver les caractères. . . Si nous n'admettons pas que la grande majorité d'entre nous soit sacrifiée aux caractères, alors la vieille écriture doit être sacrifiée. . . Si nous voulons élever le niveau culturel de la population, nous devons promouvoir la langue populaire, parlée et écrite, et latiniser l'écriture. . ."(9) Kuo Mo-jo écrivit un "Plaidoyer pour l'étude de la nouvelle écriture". Wu Yü-chang publia notamment "Origines de la langue chinoise et Mesures pour sa réforme", "Nouvelle grammaire de la nouvelle langue chinoise" . . . De nouveaux partisans assureront la relève de ceux que la mort va faucher: Ch'u Ch'iu-pai, sérieusement malade à l'automne 1934, au moment où commença la "Longue Marche", fut fait prisonnier en février 1935 et exécuté le 18 juin 1935 à Changting, dans la province du Fukien (10); tombé malade en juillet 1936, Lu Hsun mourut à Shanghai le 19 octobre de la même année. . .

Le 19 janvier 1940, Mao Tse-tung exposa dans "La Nouvelle Démocratie" le programme du Gouvernement de Yen-an qu'il présidait. La réforme de l'écriture chinoise est insérée dans le passage consacré à la culture révolutionnaire: "La culture révolutionnaire, écrit-il, est d'une grande importance pour l'action révolutionnaire, et toutes les deux ont un caractère de masse. . . Un travailleur culturel qui ne collerait pas à la masse serait tout simplement "un commandant sans troupes", et sa puissance de choc serait incapable d'abattre l'ennemi. Pour atteindre ce but, *notre écriture doit être réformée dans certaines conditions*, et notre langage parlé doit se rapprocher le plus possible de celui du peuple. Nous devons savoir que le peuple est la source abondante et riche de notre culture révolutionnaire. . ."(11) On verra plus loin que Mao Tse-tung précisera en 1951, avant même la constitution d'un Comité de recherches pour la réforme de l'écriture, sa pensée sur les "*conditions*" qui doivent "orienter" cette réforme.

Comme chef du Gouvernement de Yen-an, Mao Tse-tung encouragea Wu Yü-chang et Lin Po-ch'u à former des cadres pour propager l'alphabet latin. Bien plus, Lin Po-ch'u, qui depuis janvier 1939 assurait les fonctions de Président du Gouvernement de la Région frontalière Shensi-Kansu-Ninghsia, appliqua et adopta le "Latinxua Sin Wenz" comme forme légale d'écriture. D'après un éditorial du Kuang Ming Jih Pao(12), le "Nouveau Langage latinisé" fut employé dans la propagande contre le Japon. Toutefois cette expérience ne semble pas avoir été concluante. Il est probable aussi que des problèmes plus importants et plus immédiats retenaient alors l'attention du Gouvernement de Yen-an. En tout cas, il fallut attendre la fin de la guerre sino-japonaise pour voir se dessiner une nouvelle et intense propagande en faveur de l'alphabet latin.

"En 1948, écrit M. Otsak, le quotidien chinois "L'Epoque", que patronait le Bureau Commercial Soviétique de Shanghai, consacra une page hebdomadaire au "Latinxua Sin Wenz". Ancien élève des Universités Aurore et Futan de Shanghai,

M. Ni Hai-shu assura la rédaction de cette section du journal. Véritable animateur du renouveau en faveur du "Latinxua Sin Wenz", il écrivit, outre ses nombreux articles, plusieurs ouvrages sur la question, notamment: "L'Histoire du Mouvement de romanisation au cours des 60 dernières années" (1948), "La théorie de l'alphabétisation du chinois" (1948), "Opinions de Lu Hsun sur la réforme de la langue chinoise" (1949). . . De plus, grâce à l'appui de l'Agence Tass et à la collaboration de nombreux écrivains et professeurs d'universités, il publia en 1949 "Monumenta Latinxua", qui est une vaste compilation de 151 études, articles, documents et déclarations se rapportant à la romanisation du chinois. On y trouve en particulier des articles de Ch'u Ch'iu-pai, Lu Hsun, Kuo Mo-jo, Mao Tun, Wu Yü-chang, Hsu Ti-shan, Yu-chang, Ts'ai Yuan-pei, Lu Chih-wei, Kuo Shao-yu... Il faut signaler encore un memorandum en faveur du "Latinxua Sin Wenz", signé par 620 personnalités du monde littéraire, et un index bibliographique comprenant 220 écrits divers traitant de cette question et publiés au cours des 20 dernières années. . ." (13)

Le Gouvernement de Péking est à peine instauré le 1er octobre 1949 que les autorités communistes se préoccupent de la réforme de l'écriture. "En octobre 1949, dit un rapport officiel, on créa à Péking "L'Association pour la Réforme de l'écriture" et l'on prit des mesures pour étudier immédiatement un plan de phonétisation de la langue chinoise" (14). M. Ma Hsu-lun, Vice-Président de la Commission des Affaires Culturelles et Educationnelles, reçut la charge de préparer la formation d'un "Comité de Recherches pour la Réforme de l'écriture", dépendant de sa Commission. "En 1951, écrit Wu Yü-chang, avant même la constitution du Comité de recherches, Mao Tse-tung nous a dit que l'écriture chinoise devait être réformée et que cette réforme devait suivre l'orientation ordinaire des diverses écritures du monde et adopter l'écriture la plus communément répandue, c'est-à-dire l'écriture phonétique et alphabétique." (15) Or l'écriture traditionnelle est idéographique et syllabique. Il n'y a en effet en chinois

ni consonnes ni voyelles, mais seulement des syllabes, qui se décomposent en initiales, simples ou complexes, et en finales, simples ou complexes, nasales ou vibrantes. Commentant les paroles de Mao Tse-tung, Wu Yü-chang ajoutait: "L'alphabet latin est aujourd'hui l'alphabet le plus habituellement utilisé dans le monde. Plus de 60 pays l'ont adopté pour phonétiser leur langue, parmi lesquels il faut noter les 4 républiques associées à l'Union Soviétique et 8 démocraties populaires. En conséquence, le fait que nous adoptions l'alphabet latin sera d'un grand avantage pour promouvoir les échanges culturels internationaux. . ." (16)

Le 26 décembre 1951, lors de sa 31ème réunion, la Commission des Affaires Culturelles et Educationnelles, présidée par Kuo Mo-jo, instituait officiellement un "Comité de Recherches pour la Réforme de l'écriture". Ma Hsu-lun en assumait la présidence, Wu Yü-chang, la vice-présidence. Douze membres en faisaient partie: Hu Chiao-mu, Wei Chueh, Lo Chang-pei, Li Chin-hsi, Ting Hsi-lin; Yeh Kung-cho, Le Chih-wei, Wei Chien-kung, Chi Hsien-lin, Chen Chia-kang, Wu Hsiao-ling et Lin Han-ta. (17) Ne méconnaissant ni l'ampleur ni la complexité de sa tâche, le Comité décida de procéder par paliers. Avec la collaboration du Ministère de l'Education et de l'Académie des Sciences, il étudia trois problèmes principaux:

1. la réduction du nombre des caractères et la simplification de leur structure;
2. l'universalisation du "p'u t'ung hua" ou "langage commun", et la standardisation de sa prononciation, de sa grammaire et de son vocabulaire;
3. l'élaboration d'un plan de phonétisation de la langue chinoise.

Les deux premiers points ne sont pas considérés comme des éléments constitutifs de la réforme de l'écriture, mais comme des conditions indispensables à la réussite du "Projet de Phonétisation" (18).

En 1954, après l'adoption de la Constitution et la mise en place du nouveau dispositif d'Etat, Liu Shao-ch'i, au nom du

“Comité permanent du Congrès National” dont il est le président, décida le 8 novembre 1954 d’élever le “Comité de recherches pour la réforme de l’écriture” au rang de Commission gouvernementale relevant directement du Ministère.⁽¹⁹⁾ Le 16 décembre 1954, le Conseil des Ministres, présidé par M. Chou En-lai, réorganisa le “Comité des Recherches”, le transforma en “Commission pour la Réforme de l’écriture”, porta le nombre de ses membres à 22 et en confia la présidence à Wu Yü-chang, membre du Comité Central et Président de l’Université du Peuple.⁽²⁰⁾

De 1950 à 1955, la Commission de Réforme reçut 655 projets de phonétisation émanant de 633 personnalités chinoises et même étrangères. Aussi décida-t-elle de créer, en février 1955, un sous-comité spécialement chargé d’étudier ces multiples projets. Sept membres le composaient: Ting Hsi-lin, Wang Li, Yeh Lai-shih, Nieh Hai-chu, Wei Chueh, Lu Chih-wei et Li Chin-hsi.⁽²¹⁾ L’un d’entre eux, M. Yeh Lai-shih, nous dit qu’en octobre 1955, après 6 mois de travail, le sous-comité proposa 6 projets de phonétisation (dont 4 basés sur les caractères chinois, 1 sur l’alphabet slave et 1 sur l’alphabet latin) à la discussion des 207 délégués, linguistes, professeurs, écrivains, éditeurs, etc. . . . réunis à Péking dans une “Conférence Nationale pour la Réforme de l’écriture” (15-23 octobre 1955) ⁽²²⁾. S’appuyant sur les conclusions et recommandations de cette Conférence Nationale, la Commission de Réforme retint et mit au point, le 10 janvier 1956, le projet de phonétisation basé sur l’alphabet latin.⁽²³⁾ Le 28 janvier suivant, le Conseil des Ministres adoptait les trois premières décisions officielles concernant la réalisation de la réforme de l’écriture:

1. adoption de 515 caractères simplifiés et de 54 radicaux abrégés;
2. constitution d’un Comité Central pour l’extension du “langage commun”;
3. approbation de la publication du “Projet de phonétisation” basé sur l’alphabet latin.⁽²⁴⁾

Tel est dans ses grandes lignes le développement de la réforme de l’écriture chinoise

En raison des conséquences qu’entraînent pour l’avenir les premières décisions du Conseil des Ministres, il n’est pas sans intérêt pour les missionnaires et amis de la Chine d’avoir une plus ample connaissance du contenu de la réforme.

(à suivre)

Léon Trivière

NOTES

- 1.—Cf. “Jeunesse Nouvelle”. Péking. Vol. II. N°. 5, 1er janvier 1917. En réaction contre le “Wen yen” ou “langage littéraire”, farci d’expressions littéraires et formé de graphies compliquées, le Mouvement de Renaissance culturelle préconisait l’emploi du “langage populaire” ou “pai hua”, littéralement “langue blanche”, parce que c’est la langue “parlée” du peuple et non pas la langue “écrite en noir”.
- 2.—Lorsque Pe I.o-tien composait une poésie, il demandait à sa vieille domestique: “Comprenez-vous?” Dans l’affirmative, il conservait son texte; dans la négative, il le modifiait. D’où l’expression “老嫗能解”, “Lao yu neng kiai”, qui signifie littéralement “vieille servante capable de comprendre” et s’applique à un écrit mis à la portée du grand public. Cf. “L’écrin des gemmes en quatre caractères”, par Pierre Daudin, Saigon. S.I.L.I. 1944, p. 176.
- 3.—Cf. Lin Yu-tang. “La Chine et les Chinois”. Ch. VII. Révolution dans la littérature p. 261-262. Payot. Paris 1937.
- 4.—Cf. Rapport de Wu Yü-chang à la 18ème réunion du Comité Permanent de la Conférence Consultative Politique du Peuple Chinois. Agence Chine nouvelle. Péking. 6 mars 1956.
Cf. Rapport de Chou Yu-kuang, sous-directeur du Service de recherches de phonétisation à la Commission pour

- la Réforme de l'écriture: "Aperçu historique de l'alphabet latin". Jen Min Jih Pao. Péking. 24 février 1956.
- 5.—Cf. "Wu Yü-chang et Sun Yat-sen", par Su Chi. Ta Kung Pao, Hongkong. 10 octobre 1951.
- Cf. "Histoire des personnalités de la nouvelle Chine." Chou Mo Pao, Hongkong, 1950.
- 6.—Cf. "Souvenirs de mon père, Ch'u Ch'iu-pai", par Ch'u Tu-yi, Ta Kung Pao. Hongkong. 29 septembre 1951.
- Cf. "Nouveaux livres sur la latinisation du chinois", par Otsak, Shanghai. 1949.
- Cf. "Etudes missionnaires". III. A. p. 70-77. 1949. Shanghai.
- 7.—Cf. Mao Tse-tung. "La Nouvelle Démocratie". 19 janvier 1940.
- 8.—Cf. "Plusieurs problèmes concernant la langue chinoise", par le Professeur Sherzhchenko, Conseiller à l'Institut de Recherches Linguistiques de l'Académie chinoise des Sciences. Chung Kuo Yü. N°. 41. 22 novembre 1955.
- 9.—Cf. Lu Hsun. "Nouvelle vie de l'écriture chinoise".
- Cf. Lu Hsun. "Caractères chinois et latinisation".
- Cf. "Opinions de Lu Hsun sur la réforme de la langue chinoise", par Ni Hai-shu (1949) Shanghai.
- Cf. Rapport du Professeur Sherzhchenko. Chung Kuo Yü Yen. N°. 41. 22 novembre 1955.
- 10.—Cf. Ch'u Tu-yi: "Souvenirs de mon père, Ch'u Ch'iu-pai".
- 11.—Cf. Mao Tse-tung: "La Nouvelle Démocratie". 19 janvier 1940. Vol. II. p. 701.
- 12.—Cf. Editorial du Kuang Ming Jih Pao. Péking. 17 février 1956.
- 13.—Cf. "Nouveaux livres sur la latinisation du chinois", par Otsak, Shanghai, 1949.
- Cf. Ni Hai-shu: "Histoire du mouvement de romanisation au cours des 60 dernières années". Shanghai, 1948.
- Cf. Ni Hai-shu: "Théorie de l'alphabetisation du chinois". Shanghai, 1948.
- Cf. Ni Hai-shu: "Opinions de Lu Hsun sur la réforme de la langue chinoise". Shanghai, 1949.
- 14.—Cf. Rapport de la Commission pour la réforme de l'écriture chinoise: "Explications du projet de phonétisation". Jen Min Jih Pao. Péking, 12 février 1956.
- 15.—Cf. Rapports de Wu Yü-chang. Agence Chine nouvelle Péking. 15-23 octobre 1955, 6 mars 1956 et Jen Min Jih Pao. Péking, 26 octobre 1955.
- 16.—Cf. id.
- 17.—Cf. 31ème réunion de la Commission des Affaires Culturelles et Educationnelles. 26 décembre 1951. Agence Chine nouvelle. Péking. 26 décembre 1951.
- 18.—Cf. "Explications du projet de phonétisation". Jen Min Jih Pao du 12 février 1956.
- 19.—Cf. 2ème réunion du Comité Permanent du Congrès National. 8 novembre 1954.
- 20.—Cf. Agence Chine nouvelle. Péking, 1954.
- 21.—Cf. Agence Chine nouvelle. Péking, 10 février 1956.
- 22.—Cf. Référence 14 et Jen Min Jih Pao. Péking, 26 octobre 1955.
- 23.—Cf. Jen Min Jih Pao. Péking, 12 février 1956.
- 24.—Cf. 23ème réunion du Ministère, 28 janvier 1956.

Servicemen's Guides

ALTHOUGH the work of the Church in Hongkong as well as in all parts of the Far East is primarily directed in an effort to bring the message of Christ to the people who know Him not, there are other sidelights to the work. One of the most interesting of these is found in the work of Father George Gilligan, M.M., to serve the American servicemen who come to Hongkong for a period of rest and relaxation from the relatively cramped and confining life aboard their ships on patrol in the South China Sea.

In 1955 an estimated 120,000 servicemen visited Hongkong, but they did not come into the city as strangers in a strange land, for on hand to welcome them and to extend a helping hand was Father Gilligan and his volunteer workers — members of the American community of Hongkong who give their time to this service for their countrymen who would otherwise be alone and at wit's end in the puzzling maze that is Hongkong.

The center for this help is the Servicemen's Guides, a modern one story building of four rooms jutting out into the bay at the dock which serves the United States Navy as its official landing area for all personnel of the fleet. The interior of the building is tastefully decorated and its appointments are of the comfortable type that seem to invite the stranger to tarry a while. It houses a snack bar, reading and writing rooms, money exchange booth, Information Center, Shore Patrol Headquarters, and a business office.

Servicemen landing at Hongkong for the first time are full of questions, and even the experienced volunteers cannot cope with all of them, so every three months the Servicemen's Guides publish an up-to-date little leaflet, made purposely small enough to tuck away in the pocket, which tells the

men the answers to most of the more common questions. This brochure contains simplified maps of Hongkong indicating tramlines, ferries, major buildings, theaters and sites of general interest. It also lists the principal churches, hotels, restaurants and department stores.

Although Servicemen's Guides is not a religious effort, the presence of Father Gilligan on daily duty at the pier from early morning till late at night is an assurance that religion is in the forefront of the services offered to the men. He sees to it that every U.S. ship in harbor on Sunday has Divine Services for the crew. On one occasion he had to supply as many as 15 ministers and priests in order to care for the needs of all the men in port on that Sunday. Besides Father Gilligan there is now a Protestant chaplain on full time duty at the pier, and for the convenience of the men a list of all the American Protestant missionaries in Hongkong is available so that they may seek out a minister of their own church if they so wish.

One of the great problems of the servicemen is what to do with their time while on shore. To fill this void the Guides arrange dances which are held at a suitable club; the hostesses are volunteers from the various nationalistic groups in the Colony. On special occasions such as Christmas, New Years, Thanksgiving and Easter, special efforts are made to have resident Americans invite a few of the visiting servicemen to their homes to celebrate the holiday. For those interested in sports, Servicemen's Guides arrange with local clubs for the use of their facilities. Tours of the island under the direction of guides recommended by Father Gilligan and his co-workers are an interesting part of the servicemen's stay in Hongkong, and a memory they will long cherish after their return to civilian life.



Sailors' Guides provides the Fleet a welcome, information, recreation and religion. Father George Gilligan, M.M. assisted by one full time secretary and a large group of volunteer ladies of many nationalities



s are arranged with
American residents.
boys are told where
change their currency,
h are the best bar-
and tailors, what
pay for taxis, how
make telephone calls
the States and what
ay for shines.





The boys exchange
their dollars for local
currency

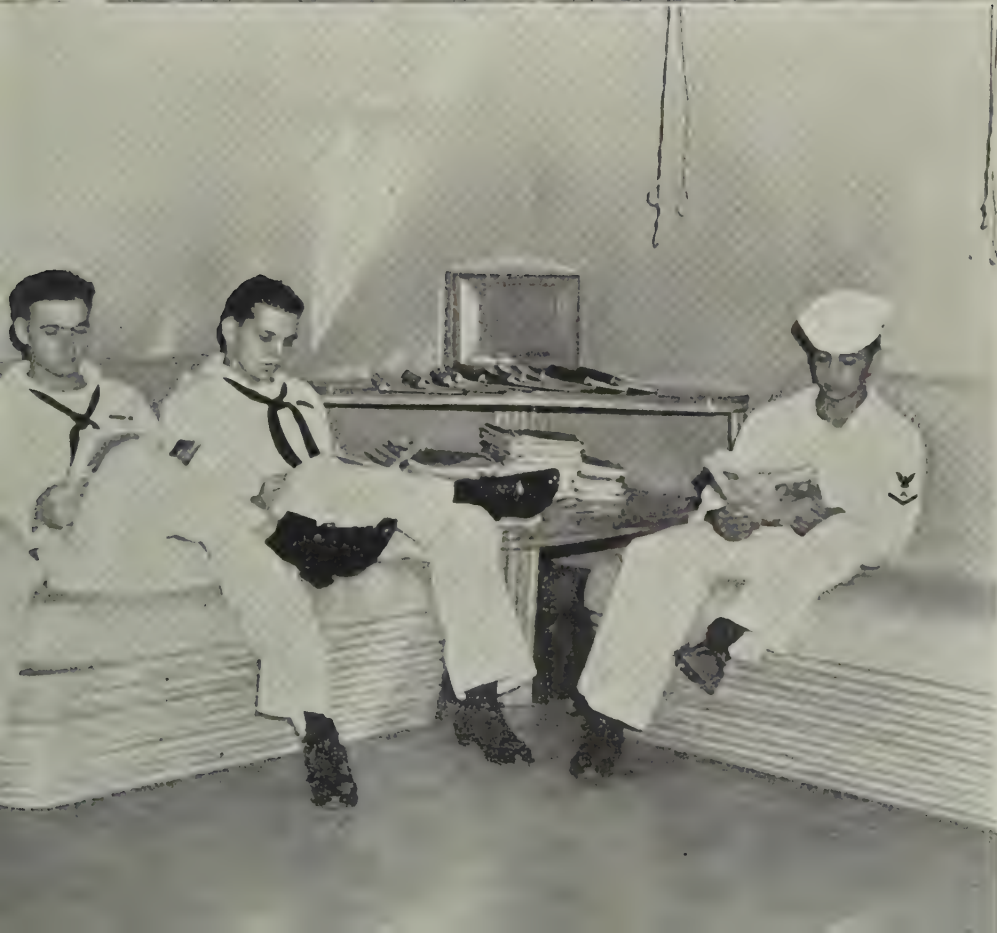


stamps and
require further
stances, races,
and playing fields,
to visit and
avoid.



Posters and maps show the spots of interest in Hong
Tours are arranged which save time and cost. They
times too save energy and avoid frustration. The lay
Hongkong are explained.





↑
In restful surrounding Father Gilligan meets the boys, listens to their problems, gives guidance and advice. He has visited them in prison and appeared in Court. Servicemen from all nations are served.

←
When Father Gilligan has the boys in comfortable, relaxing surroundings they are more apt to listen to what he says. "Out of Bounds", the place where the Churches are and what time they hold services. In this climate, an air conditioned room goes a long way toward helping a person think. The boys are not apt to be receptive when, as strangers, they are standing on a sun beater sidewalk and there is no one to greet them but people of ill reputation who are professional



★

A complete information guide called 'Hong Kong' is published and distributed free. The coffee bar is also 'On the House'. Lady Grantham, wife of the Governor of Hong Kong, herself an American, has visited Servicemen's Guides more than once. There is no end to the questions the boys can ask about the better restaurants, beaches, boat trips, bus and train rides.





His Eminence Cardinal Spellman said Mass aboard the →
carrier on his trip to Hong Kong in 1954.

* * *

ther Gilligan says Mass aboard ship every Sunday and
as the chaplains in many ways by providing Masses
d Sacraments on board but also but contacting local
ests and Sisters.

←

His Excellency, Lawrence Bianchi
P.I.M.E., Bishop of Hong Kong
confirms at the Cathedral.

* * *





The American sailors are known to be easy marks to the professional beggers, whether dressed as shoe-shine boys or shawled as pathetic old grannies. They are just as warm hearted when it comes time to write home. Writing material is provided at Servicemen's Guides.

The Challenge of Relief Administration

— Paul J. Duchesne, M. M. —

NOT all of Hongkong's refugees arrived penniless. Many people who were well off in Nanking, Peking, or Shanghai had prepared funds here and when things got shaky there they came down, took the better flats, bought the best, rented nice offices and made another million. Some of the Hongkong people were dazed back in 1949 and 1950. They did not even know what was happening when up to 4000 people a day, for months, came over the border, built huts on the sides of the streets, in back yards, on roof tops, in tunnels and covered acre after acre on the hillsides.

No talk on Social Work in Hongkong should begin other than by expressing our admiration at the amount of personnel and funds devoted through Social Welfare, Medical and Education Departments and the Housing Authorities. We must keep in mind that the Hongkong Government has no duty in justice towards the million refugees and their children. The duty is one of charity. That charity devolves on everyone and in this case the million refugees in Hongkong are an international problem. We congratulate the Hongkong Government on the welcome it has given the refugees. Our hats are off to the Hongkong born who have been pushed about, crowded, sometimes trampled upon by refugees.

But it is not all one-sided. It is true that for many refugee manufacturers and industrialists Hongkong was the end of the line. They could go no further. They could have sat on their capital or invested it abroad. Some did. Many however, with uncanny insight, perhaps with a knowledge of history and Chinese psychology, invested heavily on new factories and in real estate and new construction. While not a few of Hongkong's

foreign firms who had made money here during half a century "pulled out", the Chinese escapees showed remarkable confidence in the staying power of the Colony by investing large sums of risk capital. If they win, the returns would be great. They won! But they turned Hongkong from an entrepot city into an industrial adult. They helped themselves but not without helping substantial thousands of their fellow escapees and — government.

OUR MOTIVES

On material relief the first point that comes to mind is our motives for being in the work. Unless these be pure we waste time and we operate under the same false pretenses which we attribute to the Communists. In the case of Catholic Relief Services, and I think in the case of the larger Voluntary Agencies, we will admit that our corporal works of mercy are primarily the expression of our Churches' solicitude for the needy. What we do have in mind in our use of the corporal works of mercy is Propagation of our Faith and work against those people who have set themselves up as anti-Christ.

I remember in Canton one of the more prominent Protestant doctors was explaining to a non-sectarian group why Hackett Hospital existed. He said, "This is a missionary hospital. It was set up first, to make converts for our church, which we try to do among the doctors, nurses and patients. Secondly, to teach people how to cure, that is, to train doctors and nurses. Thirdly, to heal people but only as many as it is necessary to fulfill the first two purposes." "And", he said, "the order of importance should not be changed." I think we will agree that much of our relief work boils down pretty much to about this order of things.

Catholic Relief Services does not serve Catholics only. If we did, all our Catholics would be fairly well off. Religion does not enter in when helping. We just work along letting people draw their own conclusions from the Church's corporal works of mercy.

ORDER OF IMPORTANCE

In relief the first order of importance is food. Second: roof or rent. Third: medicine. Fourth: clothing. By giving a man a suit we maintain his dignity, we keep him presentable for job application. But between a new suit and a meal we must first give him food. In Hongkong today unemployment is the greatest problem. Building houses we give families homes which are fire and typhoon proof, and which we hope are conducive to health and a prevention of tuberculosis. The building of the houses, including the site formation, the laying on of water mains and sewerage, planting of trees, building of schools and dispensaries in the area also provide a lot of employment so that some of the best money we spend is spent for housing. This includes a scheme we have whereby we provide new boats for fishing families whose boat is beyond repair and cannot go to sea, or fishing families who have fled from China and now live on the beach as coolies. They are as much out of their element as fish are out of the water. Building boats, family size, costs the same as a small cottage but there is no land problem. There is plenty of room on the waves.

ELIGIBILITY CRITERIA

What should be our criteria of eligibility? Who should be helped first and how much? What should be our attitude towards the people some call "unemployables" or "bums"? What can we do with a man who keeps coming year after year to say that he has no job or that he is sick and that his wife is going to have another child? What to think of a man and his wife who arrived in Hongkong eight years ago: they had no children then. You know that neither the man nor his wife has worked during all these years and they have five children now. Should we help them and how much? Does help to this sort of people include tuition or should we consider education a bit of a luxury? Or

should we feel that unless a child is able to have more than middle school, his education should be discontinued after primary school, lest we create an intellectual proletariat, by which I mean, that we should avoid the danger of giving a boy or a girl just that much education that would make him unable to earn his living with his head or unwilling to earn it with his hands. As social workers have you noticed that when you give your applicant a form to fill in they always know how to write. Is literacy so high in Hongkong? I do not think so. It is just that the uneducated are all working as laborers. Hundreds of boys and girls who had half an education are begging. When a man does not work for years, should his laziness be encouraged or should he be allowed to suffer some, or should we think that his may be a mental ailment? He may have a sickness which either makes him unable to work or unwilling though his health appears good enough. Around the New Territories, in Shatin, Un Long, Taipo there are a few well known beggars, — One is a man 45 years old. He looks 60. His finger nails are an inch long, hair crawls down his neck. Everyday he begs. Never does he work. His clothing is rags. He has never worked since he was sixteen years old and boasts of it. He eats the leavings from anyone's table, sleeps without a mosquito net and in winter covers himself with rags and newspapers. He spends the greater part of his life by sleeping in the sun. He is too lazy even to go fishing and ridicules the idea of going down to the beach and taking a swim. He is a professional. Should he be helped?

You know something of the Government experiment at Shap Long. A couple of hundreds of Hongkong's best known disabled destitutes gathered there. I thought conditions ideal. The kitchen was good, shower baths were available. There was a vegetable garden, fruit orchard, farm, dispensary, school etc. But these people did not want to be rehabilitated. They said they were lonely and wanted to go back begging on the streets.

I think our hierarchy of importance should place first, parents of large families. As a Catholic priest it should be my job to uphold the sanctity of marriage and to preach the Catholic Church's stand on birth control, to tell people that under no

circumstances is the limitation of family by the use of the marriage act permitted nor can it be permitted, except through abstinence.

I have taken a stand during the past five years that, in Hongkong today, we would accept, as our criteria for help, anyone whose total family income equals less than \$100 per month per month. That person was entitled to our aid, be it food, clothing, medicine or otherwise. I see no reason for changing my mind on that figure. No one should pay more than 20% of the family's total income for rent. A decent apartment today costs at least \$100 but how many families have an income of \$500?

A CHOICE

The question as to whether we should help more people with little or fewer people with more, I am afraid, must remain rather academic, for we really have no control over the situation. Let us say we will help as many as we can and let it go at that, even though we feel one way or another about it.

WORK PROJECTS

I think everyone will agree that to give a man a job is better than to give him charity, therefore, we should do all we can as organised voluntary agencies to initiate work projects, to create jobs. Rather than to give out 20 lbs of rice to each person in the village should it not be much better to build a dam or a bridge or an irrigation project for that village using the rice to feed the people while they do the work?

CASE WORK

Another point that has given rise to much discussion in the various meetings of our voluntary agencies has been the question of case work vis-a-vis less of it. Catholic Relief Services has 135 centers in Hongkong and Macau,—churches, schools, other institutions through which it distributes its food and other supplies. The priests and Sisters in charge of these various places know personally a great number of people. While these priests and Sisters have not always had training in social work, I prefer the work of the heart to the work of the head. I know how much case work costs. When we can

eliminate it, that money can go directly to the poor as was intended by the donors, and it is thought by the donors that it does. We make mistakes. There is duplication. Some of the people who receive go out and sell it on the streets. My argument is that no matter how much case work you do, you still make mistakes. There is still some duplication and some people still go out on the streets and sell it because there are a certain number of that kind of people and no amount of case work is going to eliminate the breed.

Now should we get so excited about sales of relief supplies on the streets? I think if prices remain very low and the quantities are small there can be little harm. Out of the love of God you give a man a pound of butter. He prefers the \$3.00 it will bring. He sells it and maybe buys a package of cigarettes, has a haircut and sees a movie. How great is the harm? But if a man sits at home and never goes looking for a job, I think he should not be helped, except by finding him a job even if you have to pay his wages. We do case work. You can't move without it but we do not over emphasize. Relief work must be about 80% heart and 20% head.

CASH AID

There are many people to whom you should never give cash. Sometimes the main reason for which they are poor is that they have never learned the value or the use of money. Many of the poor living in caves and on roof tops in Hongkong were born here in Hongkong. They are poor because they do not know the use of money. To these people give in kind — food or clothing. A large proportion of the 400 old people in the Home of the Little Sisters of the Poor are there because all their lives they spent every cent they made and not always well. Some of those people bought sweep-stake tickets or gambled their whole lives.

LOANS

There is always the question of loans. The word to "lend" in Chinese too frequently does not mean that. It is another form of to "give". If a person is really poor, loans cannot help him. If he can afford a loan and you wish to save him from usury this may be a worthwhile form of charity.

IMMIGRATION VS INTEGRATION

What should we say about immigration, that is to say, a Voluntary Agency helping people to leave Hongkong? Giving a man a new life on the surface would seem to be the greatest boon with which you could favor him. To help a man leave Hong Kong for Formosa, Australia, the States or Canada may mean giving him heaven but if he is the type who has not worked in the last four or five years because he has not been able to find a job, the chances are you are handing over to the host country a new candidate for the bread line.

Now our attitude towards immigration help as compared to integration is that each should share our time, attention and money but in the proper proportion. It costs many times more to effect the immigration of a person than integration locally. Should we spend US\$2000 or US\$3000 to put a family in San Francisco on a chance that it might succeed when for that much money we can give a house to ten families in Hongkong? One good argument in favour of immigration is that the money we use we would not get otherwise. It is given for that purpose.

A few years ago we helped a family of parents and five children to go to Tahiti where the father was offered a job as principle of a school. We had expected it would cost about US\$1,500. Before we finished it cost US\$4000. Arrived there the man never did get the job and before long the family was just as much of a problem to the Church there as it had been in Hongkong and Macau. Before they arrived in Tahiti they tried every way to remain in Sydney and then tried again to remain in New Zealand. Yet that family had been very *highly* recommended by several priests in Hongkong and Macau.

INSTITUTIONS

Should we, Voluntary Agencies, help institutions, I mean orphanages, old people's homes, schools etc., or should we let the people who set these up fight for their funds and give our goods directly to families on the roof tops and in the huts?

Catholic Relief Services works this problem out at about ten percent of all goods to institutions.

SERVICES

We devote a lot of time to what we call services. We are information, we are a news source. We help people in travel, in shopping. We have an employment roster and we spend a lot of time getting people into schools, hospitals or jobs. In this intangible field an agency can do a tremendous amount of work which does not appear in statistical reports.

ALLOCATIONS

Another question that arises is whether or not our distributor agencies should share and share alike. We go on the assumption that, however large our distributions, no one will ever receive enough to take care of his whole neighborhood. We also do not believe in giving, say for instance, the same amount of rice to every parish, to every school. Our distributors have different attitudes towards distribution. There is the question of storage. We distribute according to our own experience of that person's willingness or ability to use our goods. This sometimes brings a lot of criticism but sooner or later most people understand. I assume that our donor agencies give to us according to their understanding of *our* ability to distribute.

EMERGENCY RELIEF

I want to mention here the excitement which arises after each catastrophe, whether a fire or typhoon. A terrific squatter area exists for ten years. Only minimum help is given those people. Suddenly a fire wipes out the place. Organisations, newspapers, philanthropists of all kinds jump in with funds for emergency relief. How much better would it be to have helped these people get out of those squalid conditions before they lost all their possessions, sewing machines, barber chairs, tools, farm animals and oftentimes a huge quantity of food from the shops that burned. Several years ago I resolved to stock no supplies against emergencies but to give away immediately all we receive. This saves one hundred percent on distribution costs. I also resolved that we would ignore emergencies. Rather we would hit a steady stride of relief, giving what we have, to as many as possible, yet without spreading it

too thinly lest it help no one. I cannot see large quantities of rice in the go-down in danger of rotting or a heap of blankets in danger from white ants or mildew, held in readiness for an emergency. The emergency usually exists now all around us. Christmas and New Year drives are nice. But people should not be permitted to soothe their consciences with the thought that they give once a year. The poor eat every day.

SELF HELP

This question of advancing money for self help is interesting and seems feasible. It is another of the better ways of helping. We have bought sewing machines, seed rice, piglets etc. I think our success in this line is about fifty-fifty. Too many people seeing their neighbors succeed in one project think that if they only had the capital they could do it too. Every application must be studied. Usually every business in Hongkong is over subscribed, yet we must encourage these people to try rather than sit back and wait. The man who makes butterflies, birds and paper flowers for sale deserves all our admiration. Help the man who helps himself.

HOUSING

Now there remains the question of our housing. Without going into a lot of reasons let me say that I am opposed to the multi-storey housing. I deny that the shortage of land is as acute as we are supposed to believe. I think more people should be housed in cottage type housing where the children have a yard for play-ground and live in cottages that have windows on all sides. It is not the seven stories that are wrong. Make them seventeen stories if you like but make the rooms larger and leave more space between buildings. Put a lot less people in the area. There are many rooms in the seven-storey estates where the sun never reaches. It is no wonder that they become incubators for malaria and for T.B. germs?

We have built some 1655 houses in Hongkong and Macau.

A DECISION

About five years ago we had to make a decision as to what families to give them to. I have never regretted that we decided

then to give them to the Resettlement Office of Government and let those people choose the families for our houses. The Church or CRS is in no position to choose families. There are simply too many in need and we only make enemies. There is no way we can enforce regulations or keep the peace. We cannot become responsible for the permanent upkeep of these houses. It is quite impossible for us to collect rents when the people have to find their \$10 at such terrific sacrifices. If we owned the houses we would naturally have to pay for the water supply. When we build a cottage, Government prepares the site, puts in the sidewalks, latrines, water supply etc.. Government spends more than \$2.00 to our \$1.00. We know now that even if we could collect the rents, there would be no profit remaining, since it would cost so much to hire people to visit these families several times in the month to collect 20 or 30 percent of their rent each time. The rent is so small that all collections would be eaten up in wages. One of the best arguments for giving these houses to Resettlement Office is that this is what Government prefers. Last and best argument of all is that the Church might get the reputation of owning property. This draws criticism upon the Church from people who do not know the facts but harmful results are the same.

MEDICAL

Should we spend three or four thousand to help one man cure his T.B. when that much money would house three families permanently, or feed another man for a whole year. This sort of case will have to be judged on its merits.

ALIA

How about opium addicts?

Confirmed gamblers?

How about crippled children — Is it fair to spend large sums on one child?

How about cooperatives — banking, consumers, marketing, agricultural, industrial.

Question of overlapping of efforts — reduplication Clothing distribution.

How much of our relief money should go into buildings, hospitals, day nurseries, schools, etc?

Who wants to write another paper?

Communist Policy

1. The Chinese Communist Party Congress

THE Chinese Communist Party Congress, which opened on September 15, held its final session on September 27.

A speech delivered on September 20 by Chen Yun, a member of the Politburo, showed that some attention is now to be paid to popular demands in China such as those for more varied and higher quality goods. Proposing measures to remedy some of the "mistakes" resulting from nationalisation and collectivisation, Chen Yun was particularly critical of excessive market controls, the neglect of subsidiary agricultural production and over-amalgamation of small business. Whereas the output of all factories has hitherto been rigidly controlled from the center, and all goods sold exclusively through the State trading concerns, in future, Chen Yun said, factories making consumer goods would be able to choose and buy their own raw materials and select a proportion of the kind of goods to be made, according to demand. In order to produce a variety of goods, small factories should not always be amalgamated to form large mass-production concerns, and people must be prepared to pay higher prices to maintain high quality goods; otherwise production of such goods would *continue* to lag.

In agriculture, Chen Yun proposed that the cooperatives should no longer control all subsidiary occupations; in some areas cooperative members should even have "some free land" so that they could keep pigs and other livestock and thus increase their sideline production.* Similarly prices

of certain agricultural products are to be readjusted (i.e., raised) in order to stimulate greater variety and higher quality.

According to Chen Yun, these measures will "definitely not involve a risk of letting the market of our country recede into the capitalist free market," but will mean "a free market under the guidance of the State, serving as an auxiliary for the State market." The Minister of Finance stated that the raising of the prices of some agricultural products, together with certain reductions in the prices of manufactured goods, would reduce the financial income of the State by as much as 1,000-2,000 million yen annually (£145-£290 million).

In addition, Mr. Chou En-lai revealed, but did not draw attention, to the fact that agricultural targets have been scaled down. He announced that the country should produce 250 million tons of grain a year by 1962. At the rate of progress provided for in last January's program, the target should have been about 320 million tons in 1962.

A significant speech, reflecting China's aim to gain the support of the Arab countries, was made by Burhan, a Moslem and Vice-Chairman of the Nationalities Committee of the NPC, who has recently returned from visiting a number of Arab States. He declared that China should support the "national liberation movement" in the Arab States and establish closer relations with these countries. Government and religious leaders had already been invited to visit China, he said; in future,

* In August the Ministry of Agriculture issued a notice pointing out the sharp decrease in the number of domestic animals in the first half of 1956 compared with 1955.

films of new China should be dubbed in Arabic and young people and students sent to the Arab countries to study there.

The final Congress resolution, which expresses current Party policy, reflected the main speeches of the Congress and Liu Shao-chi's political report. The newly elected Central Committee includes 97 members with 73 alternate members, compared with 44 full members and 33 alternate members in the last one. A new 17-man Politburo is to be headed by a Chairman (Mao Tse-tung as before), four Vice-Chairmen (Liu Shao-chi, Chou En-lai, Chu

Teh and Chen Yun), and a new Secretary-General, the Party organiser Teng Hsiao-peng. The enlarged Central Committee is presumably a gesture towards a more collective form of leadership, although its six-man Standing Committee (composed of those named above) will clearly take the lead in all important matters. According to the *New China News Agency* (September 13) Party membership stood at 10,734,000 at the end of June, compared with 1,201,000 in 1945 at the time of the last Congress.

Interpreter, November 1956

2. Communism in Opposition

Beaten "Liberation Armies"

At the Peking Party Congress, messages of greeting from the *Malayan and Burmese Communist Parties* (MCP and BCP) were read. (The Burma Workers' Peasants' Party also sent fraternal greetings.) Each Party claimed to have made every effort to end the civil war in its country. The MCP message said that the Malayan people would "warmly welcome any well-intentioned international mediation" to help restore peace, and repeated the MCP demand for an inter-racial united front to win Malayan independence.

These statements confirm that the Burmese and Malayan Communists, though very hard pressed, still hope to extract favorable surrender terms from the Governments. Neither set of rebels has yet abandoned violence (besides force of habit, there is the need to convince people that Communists could still be fearsome if they chose); but both aim at legalisation — for now familiar reasons. The Governments of Burma and of the Federation of Malaya, however, have again made it clear that only unconditional surrender will do.

Tengku Abdul Rahman, Chief Minister of the Federation, has offered to send terrorists who surrender back to China with a subsidy if they so wish.

The Burma-China Frontier

In Burma the public naturally links the

internal Communist nuisance with the incursion of Chinese soldiers and agents across the Burma-China frontier. The Rangoon daily *Bama Khit* (September 12), for instance, points out that to allow the BCP leader, Than Tun, and his followers back in the democratic fold, now that the enemy is right at Burma's door, would be like admitting a disguised dacoit into the house to open the door to his waiting accomplices outside.

The Chinese activities on the Burmese side of the frontier are still being discussed between the two Governments, and it is reported that the former Prime Minister, U Nu, will take the matter up when he visits Peking in late October. There are signs that the Chinese have already resigned themselves to withdrawing their troops from the Wa State, and that they are at last prepared to compromise over the much larger Kachin areas further north.

This diplomatic retreat is undoubtedly due in part to the very strong way in which Press and public have reacted to the revelations of China's unneighborly activities. The reaction has not been confined to Burma, or even to Burma's immediate neighbors: several Indonesian papers have also concluded that China's conduct clearly violates the Five Principles. In Burma itself early anxiety over the Wa States gave way during September to deeper anxiety over the Kachin sector of Chinese operations. On September 16 *The Nation*

put forward a body of evidence suggesting that China aimed at controlling as many as possible of the passes connecting China with Burma — and also with Assam. But the public recognises that there can be less certainty about China's immediate military plans (which she may now abandon, at any rate temporarily) than about the long-term plans for infiltration and subversion into which the military plans fit. It is clear from current Burmese Press reports that China, as well as encouraging large-scale illegal immigration into Burma, (1) has (as some have long suspected) been working on the Kachins in accordance with the longterm Communist aim of subverting all the minorities along the Chinese periphery. (2) In this instance the Chinese have been able to exploit both the inaccessibility of the area and the fact that many of Burma's Kachins seek seasonal employment in Yunnan. Penetration appears to have been going on, though with slack periods and perhaps interruptions, for years. It has included the spreading of propaganda for an anti-Burmese "Free Kachin" movement, the distribution of arrogant maps, and the indoctrination of Kachins in China.

Kachin students at the University of Rangoon have issued a Press statement listing and strongly condemning the Chinese machinations in their home State. In this statement, which was carried in full by *The Burman* of Rangoon on September 20, students say that the news they receive from relatives and friends at home confirms Press reports on this subject.

Communists and Students

Among the naturally very few Burmese defenders of China's frontier activities may be mentioned the Communist-dominated Students' United Front (SUF). Non-Communist students and others have noted that although the SUF was highly vocal over past Kuomintang activities in Burma, it has remained conspicuously silent now that offenders are Communists. The question of Communist exploitation of youth and student movements is thus again before the Burmese public. An interesting sidelight on this question is afforded by a recently learned fact about the Asian-African Students' Conference held in Bandung during the first week in June. It will be recalled that before this conference was held, the Communists were confident of dominating it, though they were later disappointed. Four Burmese delegates managed to fly to the students' conference, although U Nu withdrew an offer to pay their traveling expenses just before it began. It is now known that one delegate received the equivalent of £52 from the Chinese Embassy in Rangoon.

On August 8, the Indian *National Herald* pointed out that unless international conferences of this kind were truly representative, they would only caricature, instead of serve, the spirit of Bandung. The paper added that "conferences cease to be representative if the sources of finance remain mysterious or unknown." This remains true, even though the mystery is not a complete one.

Asian Analyst, October 1956

Fleeing Chinese Farmers Executed

Macao, Jan. 20, 1957

Four farmers, including one woman, were executed by Communist soldiers on January 17 in Tangchao village, Chungshan district, after being captured while fleeing from the Red China mainland, arrivals from there disclosed today.

They said the four were facing starvation when they decided to flee.

(Associated Press)

NOTES AND INFORMATION

China's Privileged Classes

AFTER almost forty years of Communism in Russia, the ideal of a classless society seems as far away as it was under the Czars. There is multiplying evidence that special privileged classes are increasing all the time. Now if this can happen in Russia, the model for all communistic states, what can one expect from a fledgling like China, only recently "liberated" from such ideas as class distinction. Apparently the Chinese find it as difficult to twist themselves into the perfect mold of Communism as the Russians themselves, and although their presses spew out millions of words about equality they are far from attaining this cherished goal.

From time to time the Communist Press in China lets the world peek into the closet, and in these moments of revelation one can read the true picture of life behind the Bamboo Curtain. It is reported that the People's Daily of Peking recently lamented the fact that so many people still cling to the conviction that they are better than their neighbors, and try to set up a barrier of special privilege between themselves and their poorer or less important comrades.

"Such people," the newspaper says "feel that special seats should be reserved for them at all times in the theaters," and continues "even when purchasing articles in a department store they do not want to mix with the people and have asked that special counters be reserved for themselves."

The paper goes on to criticize this attitude "They have forgotten that they share the difficulties and hardships with the masses of the people, and that they themselves come from the masses of the people. If they do not want to mix with them, even at a theater or dance party, how can they serve the people wholeheartedly?"

It would seem that even a Communist wants to get the best he can out of life. His spirit of sacrifice for the Cause can carry him just so far, and then, unless he be the completely dedicated type — and how many are there in China? — he falls back into the pattern of former living. The unfortunate part of the whole thing is that those who seek these benefits for themselves, cannot allow their neighbors to have them. This would bring about the downfall of the whole system! We know that there is no lack of food on the tables of the communist masters in China, but in the cities and in the villages which produce the rice that goes to their tables, there is famine and want. There are fine cars in China today, and we read of them rushing about the cities with their little blue curtains drawn so that the common man cannot look into the privileged sanctum where one of the bosses rides at ease. It has been suggested that the curtains are drawn not so much to keep eyes from prying within, but rather to shield the eyes of the man within from the scene of unhappiness and fear that he has helped bring about in his country and to his people.

Newsbriefs

1956 Christmas in China

1. Christmas Eve in Peking

(NCNA-English, Peking, December 24, 1956)

CHRISTMAS carols rang through Peking city from early evening today as carol singers went from church to church and from door to door, ushering in the big festival for the capital's Christian community.

The carol singers, carrying lanterns and singing "Silent Night" and "Hark! The Herald Angels Sing" and other carols, proceeded in many groups visiting private homes and Christian establishments.

Candle-light services, nativity pageants, Christmas get-togethers for children and young people, and festival dinners were held in chapels and churches and by Christian societies.

Christmas parties are beginning in many homes, complete with tinsel decorated Christmas trees and Chinese paper cuts of the nativity.

At the Yenching Union Theological Seminary, professors and staff members waited at the gate for the carol singers and then together proceeded to the seminary's chapel. After hymns, a reading from St. Luke Chapter Two, and prayers, there was a supper party for the carol singers.

Midnight Masses were held in all the 20 odd Catholic churches in the capital. More than 3,000 people including priests and nuns crowded the Peitang Cathedral — the biggest in Peking. Conducted by Bishop Alphonse Tsung Huai-mu, the high Mass was preceded by religious rites beginning with carrying the effigy of the child Christ to the manger. Fire crackers were exploded

as the procession began.

The Christmas festivities, which started last week-end, will last through to the end of the month.

* * *

2. Shanghai Catholics Hold Christmas Mass

(NCNA-English, Shanghai, December 24, 1956)

More than 3,000 Catholics held a Midnight Mass at the St. Ignatius Hall of Shanghai's biggest cathedral tonight.

Tonight's Mass was conducted by 72-year old Father Hsu Tsung-hai, an 11th lineal descendant Hsu Kuang-chi (Paul Hsu), who was a Catholic preacher in Shanghai 300 years ago. Father Hsu prayed for peace and happiness.

Two spires and a bell tower of the cathedral which were damaged by a typhoon this year were newly repaired before Christmas.

Fifteen Catholic and Protestant members of the French Student Delegation which is now visiting Shanghai, attended Masses and other services at various cathedrals and churches together with the 60,000 Catholics and Protestants here.

Florists selling Christmas trees are doing a thriving business these days.

3. Struggle Continues Between Red Middle School Students' Union and Singapore Authorities: Thousands of Youngsters Still Avoid Classes.

Singapore (AIF) — Singapore's Chinese private-school students touched off riots that shook the Colony for about a week. Although the Government defeated them in their effort to establish Red anarchy in the city, thousands of these youngsters are

still roaming the streets with little apparent desire or intention to resume their interrupted studies.

Behind the scenes in the rioting and not very well concealed was the Chinese Middle School Students' Union which the Government recognized last year with the proviso that it would stay entirely out of political and labor questions. In September, the Government, giving the reason that the organization had become a center of constant agitation and an instrument for the teaching of un-Malayan loyalties to Chinese youth, banned the organization. Government suspicions of its pro-Red China activities were aroused as far back as December 1955 when the Union began *Hsueh-Hsih*, or "study for action" with accompanying officially organized meetings and picnics.

On the surface *Hsueh-Hsih* appears laudable and strictly educational. It holds that ideas should not remain theoretical but should always aim at action. The local Government quickly became suspicious but the Union claimed that the Police were, without solid reason, putting a "red hat" on their study program, but actually it was the Chinese Communist Party had done that long ago. As a matter of fact, Mao Tse-tung started the movement among the rank and file of the Red Party in 1938. "Generally speaking," said he, at that time, "all the members of the Party who are fully qualified to *Hsueh-Hsih* must study the theories of Marx, Engels, Lenin and Stalin. ..." The method used by *Hsueh-Hsih* is strictly according to the Communist line: youngsters must always study in groups and they must learn never to differ from or stand against the group. Clearly this leads to intimidation, and any individual who does not conform to group-thinking is labeled as disloyal to the group.

The Singapore Chinese Middle School Students' Union officially adopted the *Hsueh-Hsih* movement last year and recently Soon Loh Boon, President of the Union, confirmed this when he said: "The present task of the Middle Schools Students is *Hsueh-Hsih*. It is a way of life."

The technique aims at moulding the thinking of the student but not through plans that are carried out by regular teachers. This is the task of the "little teachers," students selected and trained by

the *Hsueh-Hsih* study outlines. It was by this means that the Union became the dominant influence in all Chinese-language schools. In this way the pattern of thought was set and all that was left to the regular teacher was the humble task of supplying details to be integrated into the pattern.

The Government does not go along with this plan and it says; "No community can abdicate the responsibility for the training of its children to those who are still students."

The authorities are determined to destroy this Union's influence but the Union seems just as determined to preserve it. The struggle may go on for a long time.

(*Fides*) Nov. 17-56

4. Higher Institutes of Peking Increase Foreign Language Courses

(*NCNA Peking*, Nov. 1, 1956)

The first lecture of English language class was delivered today to some graduate students in the new Second Foreign Languages Department of the Peking Normal University. The German language class was started ten days ago. A total of more than 200 graduate students, lecturers and instructors took up the courses of English or German languages in this university.

A French language class is being prepared in the Second Foreign Languages Department of the Peking Normal University.

According to Professor Liao Tai-ch'u, Head of the Second Foreign Languages Department, in the past, the students were handicapped by their limited knowledge of foreign languages that they could only read technical reference books in Russian. However, many technical publications, such foreign languages, so that they could only available in English and German. The opening of these foreign language courses will, therefore, be helpful to the students for their march on science.

The Peking University opened courses in English, German, French, Japanese and Russian languages for the students this autumn semester. According to their varying pursuits, more than 3,000 students selected one or the other of these courses.

The English and German language courses, designed exclusively for the faculties in the Tsinghua University, were also opened recently.

Correspondence

Dominican's Christmas Letter

OUR first Christmas in Pakistan was very happy. It was also the Birthday anniversary of Brother Thomas Aquinas Dolan, O.P.; so we had a double celebration in this house. Many of the Christians were scheduled to work on Christmas day, so I wrote letters to the different departments of the Government, to the Brigade Commander, and to the superintendent of Victoria Hospital, asking each department to grant a holiday for the Christian workers. The various requests were generously granted, and all the Christians were free to celebrate Christmas. I sang Mass at Midnight having a small congregation. I was ready to retire when a band of Pakistan soldiers arrived singing songs; so I said my second Mass for them. Fr. Putz said the Masses for the morning congregations. Each person received a Christmas present of 3 pounds of corn-flour plus 3 pounds of milk powder; each child received some candy. Mr. George Wolf, representative for Catholic Welfare enjoyed his Christmas day with us in Bahawalpur.

Fr. Thomas, O.P. said 'good-bye' to Loreto village on the 26th December. He has been assigned as Pastor of Francisabad and also becomes the mayor of that village; it is a large Catholic village in the Multan diocese. Fr. Westwater is now the Pastor of Loreto and he is also the mayor, police-

man, doctor, and Father to all the villagers. The Loreto people had a good Christmas present, namely, 16,000 pounds of wheat received from Catholic Welfare.

Doctor Father Luke Turon, O.P. is practising medicine in the Holy Family Hospital, Rawalpindi. He wishes to know thoroughly all the diseases of this area before he begins his work in Bahawalpur. So Fr. Luke had his Christmas among the sick.

During November and December, Fr. Hyacinth Putz, O.P. and I have been traveling from village to village to visit every Catholic family in this vast desert area. We visited more than sixty villages saying Mass morning and afternoon every day. We witnessed seven marriages, gave First Holy Communion to 43, and Holy Communion to 280. During these two months, the number of Baptisms was extraordinary; 122 received Baptism, 49 of whom were adults. It was a very successful tour of this mission area.

Ten two-room apartments are now under construction on our Bahawalpur property; they are for the mission workers. These ten houses will take care of our catechists, cook, and others working for the mission; they are now living in rented quarters.

Yours in Christ,

Rev. Fr. Louis Scheerer, O.P.

Book Review

(Herewith we print the Preface of the Chinese translation of the Gospels which, it is expected, will be ready for distribution by this Summer.)

PRAEFATIO IN SINICAM VERSIONEM SS. EVANGELIORUM.

Gratias in primis agimus Patri Luminum, qui, Coelesti Sinarum Regina intercedente, nobis dedit ut incoeptum laborem continuantes, Sanctorum Evangeliorum volumen omnibus sinensibus 'peregrinantibus et iter agentibus', offerre potuerimus. Ipsamque Immaculatam Matrem supplicamus ut illis omnibus qui nobis quocumque modo auxilio fuere, benefactoribus praesertim Hispaniae, cumulatius quam dicere valeamus, benedicat. Si celebre illud, quo Origenes Sacra Biblia decoravit epitheton: (o Logos embiblos,) id est: Verbum liber factum, cunctis sacri Canonis Scripturis convenit, haud errabimus asserentes illud aptius pulchriusque convenire Libris Novi Testamenti: Evangeliorum potissimum, cum in iis narretur 'Magnum pietatis mysterium', Incarnatio scilicet Verbi Dei ejusque salutis opus, quod "operatus est in medio terrae". Quod mysterium omnimoda ratio est humilis nostri Studii actuositatis. Ex amore nempe Christi ejusque Sanctae Ecclesiae hoc opus incepimus et continuabimus; in vultum Ejus conspicientes, in quo fulget splendor paternae gloriae, conati sumus et conabimur verbum salutis sinice convertere, interpretari, defendere. Ad hanc metam attingendam, a qua perquam longe distare nobis apprime persuasum est, quaedam saecuti sumus principia, de quibus placet lectores certiores facere, sive ut jam ab ipso limine conspectum habeant rerum in hoc volumine contentarum, sive ut nobis sua consilia patefaciant, quibus

valeamus mendosa corrigere, manca complere et quae desierint supplere.

Etenim in desiderio nobis fuit talem exhibere interpretationem Sacrorum Evangeliorum quae pro posse cum textu critice restituto, fidelissime consentiret. Hujus rei causa editionem VII Novi testamenti a clarissimo P.A. Merk publici juris factam, semper ferme secuti sumus, paucis in locis tantum ejusdem lectionem relinquentes, alia electa, quae virum peritorum magni nominis ut Von Soden, Nestle, Vogels, Bover fulcitur. Quaestiones quae criticam textualem spectant raro in commentariis investigantur et ubi interdum facimus, id solum egimus propter momentum doctrinale variantium; de coetero commentaria eo tendunt, ut, pluribus interpretamentis exegetarum relictis, sensus litteralis verbi Dei, duce infallibili magisterio Ecclesiae, concise, clare, presse exhibeatur. Ast volumus quoque quasi speciem hodiernae exegeseos catholicae lectoribus praesentare, unde factum est ut, etsi compendiose, quaestiones tamen omnes quae interpretationem Evangeliorum respiciunt, nos quoque et tractaverimus et exposuerimus.

Huc pertinent dissertationes de origine Evangeliorum deque eorum a catechesi primitiva dependentia, necnon problematis synoptici inquisitio, qua Sacri Voluminis studiosis repraesentantur et solutionum jamdiu propositarum conspectus defectusque, et novissima hujus vexatae quaestionis enodatio.

Sed licet haec et alia hujusmodi in introductionibus proponantur, multa tamen adhuc manebant, quae, cum non possent in adnotationibus locum convenientem semper invenire, in aliquibus scoliis inseruimus, quae de argumentis gravioribus fusius enarrant. Hujuscemodi sunt excursus circa Infantiam Salvatoris, sermonem montanum, genus parabolicum, primatum Petri, sermonem exchatologicum, doctrinam Verbi Dei et similia.

Ut apud omnes in comperto est, recta interpretatio Evangeliorum, multum adjuvamenti capit ex chronologia vitae Christi, quam igitur, sequentes synopsis a doctissimo P. Lagrange exaratam, compendiose in paradygmate expressimus.

Sed neque hisce neque illis quaestionibus, quae in generalibus introductionibus agitari solent, plene describuntur illa rerum adjuncta et temporum condiciones quae, sive historiam politicam spectes, sive religiosam, sic dictae aetatis Novi Testamenti propria sunt. Diu ancipites haesimus utrum addenda esset necne talis aetatis summaria descriptio, sed considerantes demum hujusmodi operum in litteratura christiana sinica penuriam necnon et methodum quam secuti sumus hucusque in Libris historicis et Prophetis Antiqui Testamenti, ubi, in introductionibus talis compendiosa adumbratio historiae prophanae coevae exhibetur ut lector facilius eventus religiosos populi electi suis temporibus collocare et diiudicare valeat, statuimus hanc materiam quoque, licet raptim, nobis delineandam esse. Quod ita praestitimus ut postquam egimus in primo Libro Prophetarum de imperio Assyriaco, in secundo de Babilonico, in tertio de Persico deque Macedonico, huic Evangeliorum volumini praemisimus historicum conspectum Romani Imperii, summarium historiae Palaestinae a dynastia Asmonaeorum usque ad rebellionem Bar Kocheba (135) necnon descriptionem institutionum religiosarum populi Judaici, ut: synedrii, sectarum,

summi sacerdotii et synagogarum. Quae omnia licet voluminis molem augescant, tamen ad intelligentiam Novi Testamenti esse perutilia, nemo inficiabitur.

Sunt profecto qui putarint addi quoque potuisse brevem descriptionem syncretismi religiosi, praecipuarum sectarum philosophicarum necnon mysteriorum illius aevi celebriorum, ast cum haec potius relationem habeant ad activitatem apostolicam Sancti Pauli, et ad condiciones quae in Apocalypsi Joannaea supponuntur, ulterioribus voluminibus inserenda censuimus.

Opus utcunque defectibus mendisque laborans, confidimus aliquid utilitatis allaturum esse scientiae sacrae sacerdotum et christifidelium, qui profundiorum notitiam illius Fidei, quae vincit mundum, habere voluerint. Quodsi temporibus adversis perdurantibus, plurimi fratres iniqua oppressione impediuntur quominus aquas vivas salientes in vitam aeternam ex Evangelii laticibus hauriant, non solum desperandum non est, sed contra ardentiori fide flagrari oportet: Nam passio Salvatoris, quae in Ecclesia Dei quae est in Sinis renovatur, pignus est imminentis resurrectionis, certissimaeque victoriae.

Faxit Immaculata Regina Sinarum ut hic Evangeliorum Codex pro cunctis gloriosae sinensis Ecclesiae Fidelibus sit velut angelicus praeco illius pacis, quam Pater et Deus Domini nostri Jesu Christi, qui et Deus est et Pater noster, largitur hominibus bonae voluntatis: consolamentum pro afflictis, stimulus pro omnibus ad quaerenda quae Dei sunt, hortamentum pro Christi ministris ad colluctandum impavide pro suo sancto regno quod est Ecclesia, ad agonizandum pro Christi nomine. Veni Domine Jesu!

In Nativitate Domini Nostri Jesu Christi, 1956.

Ex Aedibus Studii Biblici, Hongkong.

Press Review

1. *Sailing in the Storm-Attitude of Overseas Chinese Toward Communists*

— By Hsiao Tu —

(*China Weekly*)

OVERSEAS Chinese are now like a convoy of vessels sailing in a heavy storm. Some are losing their bearings and heading in the wrong direction, others are drifting helplessly, while still others are bravely struggling with the wind and the rough sea.

The attitude of the overseas Chinese toward the Chinese Communist regime may be divided into the following kinds:—

(1) Those who are supporters of the Communist regime. These appreciate the efforts of the Chinese Communists in economic construction on the Chinese mainland and take pride in the fact that China is now a world power of some influence. To these people the dogmatic principles of Chinese Communism are very attractive. They constitute about 10% of the overseas Chinese (excluding children and youths).

(2) Those who are pro-Communist for personal reasons. These are opportunists who are pro-Communist because they think such an attitude would bring them personal gain. They have no sense of justice whatever. They may have heard about the Communist atrocities on the mainland, but are coldly indifferent to them. These opportunists constitute about 1% or 2% of the overseas Chinese.

(3) Those who are pro-Communist but are not opportunists. These are basically

opportunists biding their time. They will come into the open when the right opportunity comes along. They make up about 5% or 6% of the overseas Chinese.

(4) Fence-sitters. These are neither anti-Communist nor pro-Communist. They admit that the Chinese Communists have done some good to their homeland, but also know that they have done wrong. They know that being pro-Communist may bring them some good, but also fear that it may bring them loss. Therefore they have adopted a wait-and-see attitude. These make up about 20% of the overseas Chinese.

(5) Those who are completely apathetic. These know little or nothing about the Communists or the political situation but are interested only in their own welfare. These apathetic elements make up about 30% of the overseas Chinese.

(6) Those who are passively anti-Communist but have no political principles. These are anti-Communist but not in principle. They are anti-Communist chiefly for personal reasons. For instance they may have relatives or friends on the mainland who have been victimized by the Communists, or they may have friends who are ardently anti-Communist. These make up about 25% of the overseas Chinese.

(7) Those who are actively anti-Communist but not in principle. These are anti-Communist also for personal reasons.

They are actively anti-Communist because they have greater grievances against the Communist regime or happen to be under the leadership of anti-Communist organizations or individuals. They make up about 1% or 2% of the overseas Chinese.

(8) Those who are passively anti-Communist for reasons of political principle. These are anti-Communist not for personal, but for political reasons. However, they are not men of action. They constitute about 6% or 7% of the overseas Chinese.

(9) Lastly, those who are actively anti-Communist for reasons of political principle. They make up only about 1% or 2% of the overseas Chinese.

The distribution of the different categories of overseas Chinese is as follows:—

	Hongkong	Singapore and Malaya	Thailand	Indonesia	Vietnam	Burma	Other Territories
(1)	1%	20%	5%	20%	2%	5%	10%
(2)	1	1	—	1	—	1	1
(3)	3	9	5	9	4	4	9
(4)	5	30	30	10	14	30	10
(5)	30	20	50	10	30	40	50
(6)	45	13	6	40	40	15	10
(7)	1	—	1	3	1	1	—
(8)	13	6	2	6	8	3	10
(9)	1	1	1	1	1	—	—

(Note: The percentages given are percentages of the Chinese communities in the areas named. They are rough estimates based on the personal observations of the author. The short dashes mean less than 1%).

Roughly speaking, about one-sixth of the overseas Chinese are pro-Communist, about two-sixths anti-Communist, and the remaining three-sixths neutral.

The Chinese Communists have recently intensified their “smiles” offensive among the overseas Chinese. The effect of the Communist “united front” campaign on the overseas Chinese is difficult to gauge. In Hongkong and Macau, some fencesitters may become pro-Communist. On the other hand, some may become anti-Communist

as a result of their visit to the mainland and seeing the miserable conditions there.

In Singapore, Malaya, and Thailand, some fence-sitters may become pro-Communist as a result of Chinese Communist infiltration and intensified propaganda.

The storm is increasing in fury. It is now more difficult than ever for the convoy to reach port in safety.

Those who are actively anti-Communist for reasons of political principle should come together in closer cooperation. On the one hand they must continue to gather information from the Communist mainland and tell their fellow overseas Chinese the truth about the condition on the mainland, emphasizing the price the people on the mainland have to pay for the sake of the “great achievements” of the Communists. On the other hand they must help to acquaint the overseas Chinese with the traditional culture of their fathers and suggest lines of action which are practicable. Most important of all, the Chinese National Government in Taiwan must thoroughly reform itself and make itself clean and honest, so that it may inspire confidence and respect among the overseas Chinese.

A good foundation has been laid for the anti-Communist struggle among overseas Chinese communities. Most of the books and newspapers published overseas are anti-Communist. Most of the Chinese schools in overseas areas are anti-Communist or at least non-Communist. The number of overseas Chinese students returning to the Communist mainland for advanced studies is falling steadily and cooperation among anti-Communist organizations and individuals has become closer than ever. In Hongkong and Macau, some fence-sitters battle in the field of culture and education. Communist underground organizations in overseas areas may be able to cause some trouble, and their “united front” tactics may succeed in shaking the faith of some people, but on the whole the prospects for the anti-Communist campaign are good. (Summary)

2. Oppressed Fishermen Seek New Life, Hope in Cheung Chau Island

— By Alan Castro - Hongkong Standard —

ONE day in the Spring, 30 fishing junks of assorted sizes appeared in the outer waters of Hongkong on the west side.

Slowly they broke through the patches of mist that fell with the morning drizzle. Once in, the fleet assembled again in good order and made for the island ahead.

On the beach meanwhile, the hardy inhabitants of Cheung Chau were already awake and getting about their day's chores.

They stopped work and gathered in groups down along the shore of the island's main shelter and watched the newcomers sail in and tie up.

There was no cheering, no applause, no manifestation of welcome. Only curiosity.

The fluttering flags of Nationalist China decorating the incoming fleet created no stir, no enthusiasm. For, to the islanders of Cheung Chau, the sight of compatriots escaping the frustrations of the Communist regime on the mainland had by now become pretty commonplace.

In the period of one year, more than 200 fishing junks carrying some 4,000 fishermen and their families have arrived at Cheung Chau Island.

In the past six years, it is estimated that upwards of 20,000 have made similar expeditions to Hongkong. Some have also left Communist China to begin anew in Portuguese Macao.

* * *

The steady flow of fishermen and their families out of Communist China cannot be wholly attributed to purely political defection.

Communist economic pressure and the havoc it can work on simple living people,

is perhaps the chief motivating force behind the exodus.

"It is not possible nowadays for us fishermen to work and live the life in the way to which we have been accustomed for so long," said a new settler of Cheung Chau last week.

The Chinese fisherman is possibly among the most rugged of people. He cherishes his independence and guards his individuality with equal fervor.

His mere nature, and despite his simplicity, has been the cause of increasing worry to the Communist cadres detailed to "level down" these people to conform with the general pattern of Peking's "socialist transformation."

Resistance by the fishermen to join or to take part in the elaborate cooperative movement in Communist China is a known fact.

* * *

Chinese Communists newspapers however, rarely mention the fishermen.

This is significant when considering that these newspapers usually and often go to great pains to report, or otherwise comment — with the most minute and boring of details — on the communities of other industries, both big and small.

One does not hear or read of a "conference of model fishermen" for instance; and if any sizeable fishermen's guild had held a conference to decide on an "emulation campaign" — in the way the workers on the mainland are often made to do — publicity has been short.

Farther up north, in Shanghai perhaps, the Communist may not be having such a bad time of it.

But judging by the frequency of expeditions from the mainland into Hongkong and Macao waters, the reticence of the fishermen in Central China — especially Kwangtung Province — is eloquent.

Insufficient food, the Communist cooperatives and fear of arrest were the reasons given by the 200 fisher-folk who arrived at Cheung Chau in the Spring.

"We were always being pressed to buy government bonds too," said one young fisherman.

All were unanimous about the food situation.

* * *

The regime last year enforced a strict ration system in order to get more grain for investment in the five-year plan. The monthly rice ration for the different classes of workers is:

Laborers doing extra heavy work, 45-55 catties; heavy work, 35-44 catties; light work, 26-34 catties.

Then the scale slides for office workers, students, children and so on.

Fishermen come in the category of light workers, apparently. Those at Cheung Chau said they received about 30 catties a month.

"That is certainly not enough," one said.

The ration system is also so arranged that it can be turned into a weapon to coerce the people to work harder and to produce more.

Sometimes it is suspended altogether as a punitive measure and Communist party officials have arbitrary power to do so.

They have punished fishermen, who have not joined fishery cooperatives, in this way.

* * *

But here in Hongkong, the going is not necessarily smooth all the way, all the time.

Of the 20,000 who had come to start a new life here, some 3,000 have returned once again to Communist China.

Of the 30 junks which arrived at Cheung Chau about 12 have been sold. The owners could not make a go of fishing here; and they have hired themselves out to other fishermen or else taken up other business which were available with the funds they had.

When the first immigrant fishermen arrived they could not acquire licence to fish. But since, with local fishing unions' help and intercession, the Hongkong government is now giving out licences to these fishermen quite freely.

The fishermen are also faced with other domestic problems.

Leaving Communist China many had come away without equipment, especially their nets.

They arrived with little funds. Back home, preparing to leave, professional informers had to be bribed. And even then, there was no sure guarantee of a safe journey.

The fleet coming out in April had hardly passed the point of no return when they were in hot pursuit by Communist motor junks.

"Only the skill of our navigators and the black, moonless night saved us from a sure death of treason," said one salty, old man of the sea.

The immigrants get practically no help from the locals: with fish price at a low, and competition severe.

Those eligible for government aid remain way down on the dole list: the government, understandably, having to look after the indigenous fishermen and their families first.

Those with junks intact and with reasonably efficient equipment find the strange waters of Hongkong a difficult problem; new fishing grounds have also to be studied or discovered. These factors take time.

It is not possible to reveal the method and organization behind these seasonal escapes from Communist China.

That the Nationalist agents are closely connected with these expeditions, is a known fact however.

* * *

Each arrival at Cheung Chau is greeted by Nationalist officials and some of them are fakes.

One, discovering that some American friends were out at Cheung Chau last week to help the fishermen with some temporary relief, came up to the man and declared:

"Don't trust that man; he is not the fishermen's representative. I am a Kuo-mintang underground member." The American ignored him.

Some help come also from the government at Taipei. From it, each arrival receives \$20 for a start.

The Road That Leads To Nirvana

3. A Buddhist Boy in Burma Starts His Novicehood in A Monastery

BURMA, popularly known as the land of pagodas, has many ancient Buddhist customs still in existence today while the country industrializes itself and marches on to keep up with modern times.

To understand Burma one must fully realize Burma is a typical Buddhist country where more than 80 per cent of the total population are Buddhists. Even in the smallest of villages are found golden pagodas around which the life of the Burmese is woven.

Among the unique Buddhist customs in Burma today is the novicehood. All Buddhist males must spend some time of their life in a monastery and become a priest. Burmese boys as young as four or five years old enter the Buddhist monastery. There is no set period for the duration of novicehood as it may last as short as one night or may be a whole year.

* * *

It is a big day for the parents of "*shin-laung*" designated novice or a priest-to-be, when they send their son to the monastery to be novitiated. It is also considered meritorious for the boy concerned and the parents too as the "*shin-laung*" receives princely treatment when he is being sent to the monastery. Clad in ceremonial at-

tire with a headgear usually worn by prince in olden days, called the "*shaung*," the "*shin-laung*" is paraded through the streets on a decorated float accompanied by their proud parents. Gold-gilded umbrella — a symbol of royal princes — shades the "*shin-laung*."

Upon arrival at the monastery or pagoda the "*shin-laung*" is carried on the shoulders of those honoring him into the monastery. A ceremony is then held by presiding monks during which the "*shin-laung*" is formally initiated into Buddhist monkhood after the boy's head is shaved and he is en clothed in monks robe. From then on the newly initiated monk will be confined in the monastery and beg for his food. He is only permitted to eat before noon.

According to the Burmese superstition, evil spirits try to prevent a boy from becoming a monk and he is therefore prohibited from climbing trees, swimming or doing dangerous missions during the days just before novicehood. In other words, a designated novice should not participate in any activity that might result in an accident.

When the period of novicehood is completed the boys return to their homes and start life anew.

Hongkong Standard

Mission Chronicle

CHINA

1. Communist China Archpersecutor of Church

12/24/56 (NC) — Communism's contempt for religion has brought death, imprisonment, expulsion and suffering to at least 192 bishops and other heads of sees throughout the world.

A survey made by the N.C.W.C. NEWS SERVICE shows that three Cardinals, 28 archbishops, 124 bishop and 37 priests — the latter serving as heads of apostolic prefectures or as apostolic administrators of dioceses — have been victims of Red persecution. They have been killed or are now in jail, expelled or exiled from their place of office or otherwise hindered from carrying out their duties.

These persecuted prelates symbolize the suffering of Catholics throughout the communist world for whom American Catholics will set aside a special day of prayer on December 30.

These modern martyrs come from almost every part of the Red realm. They lie in humble graves or languish in communist dungeons from Czechoslovakia in the west to Korea in the Far East.

Despite its large number of names, the N.C.W.C. NEWS SERVICE list does not mention every bishop or head of a see who has ever suffered at Red hands. Only those who have been murdered, imprisoned, expelled, forced into or kept in exile, are under arrest or are otherwise now barred from performing their episcopal duties are named. It does not include the scores of vicars general who suffered communist persecution after they attempted to take

over the direction of a diocese following the communist elimination of its bishop.

Also excluded from the list are the bishops of eastern Europe who have returned to their duties during the past year after periods of imprisonment or detention.

The list shows the following:

— Twenty-eight prelates were murdered, executed or died as the result of communist imprisonment or brutality.

— Thirty-seven prelates are in jail or slave labor camps or under some other form of arrest.

— Twenty-three prelates are in exile or have died in exile.

— Ninety-one prelates have been expelled from their sees by the Reds. A number of these have died since their expulsion.

— Thirteen other prelates are prevented from discharging their duties in other ways.

Communist China is the arch-persecutor of the Church, being responsible for 117 names on the list. Among the names are one Cardinal,—His Eminence Thomas Cardinal Tien, Archbishop of Peking — 17 archbishops, 70 bishops and 29 priests. Ninety were expelled, five have died of prison brutality, seven are still in Red jail, four are in exile and 11 are otherwise impeded in the exercise of their office.

Twelve of Red China's victims are Americans. One of them, Bishop Francis X. Ford, a Brooklyn Maryknoller, died in prison.

The Soviet Union ranks second on the persecutors' list with 29 victims. This includes not only Russia, but also the

three Baltic countries — Estonia, Latvia and Lithuania — and the large slice of former Polish Ukrainian territory taken over by the Soviets during and after World War II.

Other countries on the list of persecutors are Albania, Bulgaria, Czechoslovakia, Hungary, North Korea, North Vietnam, Poland, Rumania and Yugoslavia.

Albania is responsible for the execution of two bishops and the death of an archbishop in prison.

Bulgaria has three bishops in jail.

Czechoslovakia has one archbishop banished from his See, ten bishops under arrest or in prison.

In Hungary one Cardinal—His Eminence Jozsef Cardinal Mindszenty, the nation's primate—is now taking refuge from the Reds in the United States legation in Budapest. One bishop was killed by the communists and another died in jail.

Two bishops — one of them an American, Bishop Patrick J. Byrne, M. M.— have died in prison in Red Korea. Another bishop is in exile. The fate of another American — Msgr. Patrick T. Brennan of Chicago — is not definitely known, but it is generally assumed that he died as a prisoner of the communists.

Three native bishops have been exiled by the Reds from their sees in northern Vietnam and a missionary bishop has been expelled.

In Poland one bishop is still in jail following the recent release of other prelates who had been under some form of Red constraint. He is Bishop Ceslaus Kaczmarek of Kielce.

All active members of the hierarchy have been eliminated in Rumania. One archbishop and three bishops died in prison or as a result of prison rigors. Six bishops are still in jail.

In Yugoslavia one Cardinal — His Eminence Aloysius Cardinal Stepinac, Archbishop of Zagreb — is under semi-arrest and confined to his native village.

An archbishop and a bishop are in exile. Another bishop has died in exile. One bishop is in prison and two were murdered by the Red regime.

Here, follow the names and fates of the prelates who have been victims of communist persecution:

Thomas Cardinal Tien, S.V.D., Archbishop of Peking
(In exile)

Archbishop Paulin Albouy, M.E.P., of Nanning
(Expelled; later died)

Archbishop Theodor Buddenbrock, S.V.D., of Lanchow
(Expelled)

Archbishop Domenico Capozzi, O.F.M., of Taiyuan
(Expelled)

Archbishop Joseph Chou, C.M., of Nanchang
(Reportedly died in Red jail)

Archbishop Alexandre Derouineau, M.E.P., of Kunming
(Expelled)

Archbishop Jean Joseph Deymier, C.M., of Hangchow
(Expelled; later died)

Archbishop Francois Jantzen, M.E.P., Apostolic Administrator of Chungking
(Expelled; later died)

Archbishop Cyril Jarre, O.F.M., of Tsinan
(Died of prison rigors)

Archbishop Teodoro Labrador, O.P., of Foochow
(Expelled)

Archbishop Petrone Lacchio, O.F.M., of Changsha
(Expelled)

Archbishop Jean Larrart, M.E.P., of Kweiyang
(Expelled)

Archbishop Frederico Melendro, S.J., of Anking
(Expelled)

Archbishop Louis Morel, C.I.C.M.,
former Archbishop of Suiyuan
(Expelled)

Archbishop Ignatius P'i-Shu-Shih of
Mukden
(Imprisoned)

Archbishop Gaetano Polio, P.I.M.E., of
Kaifeng
(Expelled)

Archbishop Giuseppe Rosa, O.F.M., of
Hankow
(Expelled)

Archbishop Paul Yu-Pin of Nanking
(In exile)

Bishop Zenon Aramburu, S.J., of Wuhu
(Expelled)

Bishop Michele Arduino, S.D.B., of
Shiuchow
(Expelled)

Bishop Assuero Bassi, S.X., of Loyang
(Expelled)

Bishop Stanislaus Baudry, M.E.P., of
Ningyuan
(Expelled)

Bishop Lorenzo Bianchi, P.I.M.E., of
Hong Kong
(Barred from part of see under Red
control)

Bishop Rene Boisguerin, M.E.P., of
Suifu (Expelled)

Bishop Theodor Breher, O.S.B., of
Yenki
(Expelled; later died)

Bishop Leopold Brellinger, S.J., of
Kingsien
(Expelled)

Bishop Alessandro Carlo, M.E.P., of
Lanlung
(Expelled and died en route out of
China)

Bishop Ferruccio Ceol, O.F.M., of Ki-
chow
(Expelled)

Bishop Melchior Chang of Siwantze
(Imprisoned)

Bishop Francis Chao of Sienhsien
(Impeded)

Bishop Job Chen, C.M., of Chengting
(In exile)

Bishop Anthony Chow, O.F.M., of
Fongsiang
(Impeded)

Bishop Simon Chu, S.J., of Haimen
(Impeded)

Bishop Mario Civelli, P.I.M.E., of Weih-
wei
(Expelled)

Bishop Patrick Cleary, S.S.C., of Nan-
cheng
(Expelled)

Bishop Philip Cote, S.J., of Suchow
(American)
(Expelled)

Bishop Andre Defebvre, C.M., of Ning-
po
(Expelled)

Bishop Leo de Smedt, C.I.C.M., of
Siwantze
(Died in prison)

Bishop Jean de Vienne, C.M., of
Tientsin
(Expelled)

Bishop Gustave Deswazieres, M.E.P.,
of Pakhoi
(Expelled)

Bishop Frederick A. Donaghy, M.M., of
Wuchow (American)
(Expelled)

Bishop Peter Fan of Paoting
(Imprisoned)

Bishop Alfonso Ferroni, O.F.M., of
Laohokow
(Expelled)

Bishop **Francis X. Ford**, M.M., of Ka-
ying (American)
(Died in prison)

Bishop Auguste Gaspais, M.E.P., of
Kirin
(Expelled; later died)

Bishop Edward Galvin, S.S.C., of
Hanyang
(Expelled, later died)

Bishop Peter Grimm, O.F.M. Cap., of
Tsinchow
(Expelled)

Bishop Edgar Haering, O.F.M., of
Shohchow
(Expelled)

Bishop Gerardo Herrero Garrote, O.S.A.,
of Changteh
(Expelled)

Bishop Francis Hoowaarts, S.V.D., of
Tsaochow
(Expelled; later died)

Bishop Joseph Hu, C.M., of Taichow
(Imprisoned)

Bishop Rembert Kowalski, O.F.M., of
Wuchang (American)
(Expelled)

Bishop Franz Kramer, O.F.M., of Luan
(Expelled)

Bishop Ignatius Krause, C.M., of Shunteh
(Expelled)

Bishop Ignatius Kung of Shanghai
(Imprisoned)

Bishop Blaise Kurz, O.F.M., Prefect
Apostolic of Yungchow
(Expelled)

Bishop Lucien Lacoste, S.C.J., of Tali
(Expelled)

Bishop Ignacio Larranaga, O.F.M. Cap.,
of Pingliang
(Expelled)

Bishop Simon Lei of Fenyang
(Impeded)

Bishop Johann Lesinski, O.P., of Tingchow
(Expelled)

Bishop Pacific Ly, O.F.M., of Yen an
(Impeded)

Bishop Giuseppe Maggi, P.I.M.E., of
Hanchung
(Expelled)

Bishop Pietro Massa, P.I.M.E., of
Nanyang
(Expelled)

Bishop Gaetano Mignani, C.M., of Kian
(Expelled)

Bishop Thomas Niu of Yangku
(Impeded)

Bishop Cutheart O'Gara, C.P., of
Yuanling (American)
(Expelled)

Bishop August Olbert, S.V.D., of
Tsingtao
(Expelled)

Bishop John O'Shea, C.M., of Kanchow
(American)
(Expelled)

Bishop Joseph Oste, C.I.M.M., of
Jehol
(Expelled)

Bishop Adolph Paschang, M.M., of
Kongmoon (American)
(Expelled)

Bishop Ferdinando Pasini, O.F.M., of
Sanyuan
(Expelled)

Bishop Henri Pinault, M.E.P., of
Chengtu
(Expelled)

Bishop Ambrose Pinger, O.F.M., of
Chowtsun (American)
(Expelled)

Bishop-elect Anthony Pott, S.V.D., of
Sinyang
(Expelled)

Bishop William C. Quinn, C.M., of
Yukiang (American)
(Expelled)

Bishop Arturo Quintanilla, O.R.S.A.,
of Kweitan
(Expelled)

Bishop Theodor Schu, S.V.D., of Yen-
chow
(Expelled)

Bishop Faustin Tissot, S.X., of Cheng-
chow
(Expelled)

Bishop Alphonsus Tsung, O.F.M., of
Chefoo
(Impeded)

Bishop Kenneth Turner, S.F.M., of
Lishui
(Expelled)

Bishop Pierre Valentin, M.E.P., of
Kangting
(Expelled)

Bishop Karl van Melckebeke, C.I.C.M.,
of Ninghsia
(Expelled)

- Bishop Juan Velasco, O.P., of Amoy
(Expelled)
- Bishop Andrew Verineux, M.E.P., of
Yingkow
(Expelled)
- Bishop Charles Vogel, M.E.P., of Swa-
tow
(Expelled)
- Bishop Joseph Wan of Hengchow
(Imprisoned)
- Bishop Karl Weber, S.V.D., of Ichow
(Expelled)
- Bishop Joseph Yuen of Chumatien
(In exile)
- Msgr. Matthaues Buchholz, M.S.C., Pre-
fect Apostolic of Shihtsien
(Expelled)
- Msgr. Pacifico Calzolari, O.F.M., Pre-
fect Apostolic of Siangtan
(Expelled)
- Msgr. A. Cikoto, Apostolic Administra-
tor of Harbin
(Imprisoned; further fate unknown)
- Msgr. Angel de la Calle Fontecha,
O.E.S.A., Prefect Apostolic of Yochow
(Expelled)
- Msgr. Dominic Desperben, M.SS.CC.,
Prefect Apostolic of Hainan
(Expelled)
- Msgr. Julius Dillon, O.F.M., Prefect
Apostolic of Shasi (American)
(Expelled)
- Msgr. Eugene Fahy, S.J., Prefect
Apostolic of Yangchow (American)
(Expelled)
- Msgr. Stephen Fan, Prefect Apostolic
of Chaotung
(Impeded)
- Msgr. Jose Fogued, C.M.F., Prefect
Apostolic of Tunki
(Expelled; later died)
- Msgr. Hieronymus Habertroh, S.V.D.,
Prefect Apostolic of Sining
(Expelled)
- Msgr. John Herrijgers, C.M., Apostolic
Administrator of Yungping
(Expelled)
- Msgr. Hermenegild Hintringer, O.F.M.
Cap., Prefect Apostolic of Kiamusze
(Expelled)
- Msgr. Paul Hugentobler, S.M.B., Pre-
fect Apostolic of Tsitsihar
(Expelled)
- Msgr. Jozsef Kerec, S.D.B., former
Apostolic Administrator of Chaotung
(Expelled)
- Msgr. Ignatius Koenig, S.D.S., Prefect
Apostolic of Shaowu
(Expelled)
- Msgr. Ferdinand Lacretelle, S.J., Apos-
tolic Administrator of Haichow
(Expelled)
- Msgr. Gaspar Lischerong, S.J., Apos-
tolic Administrator of Taming
(Expelled)
- Msgr. Ladislaus Lombos, O.F.M., Pre-
fect Apostolic of Paoking
(Expelled)
- Msgr. Ferdinand Loy, S.V.D., Prefect
Apostolic of Sinkiang
(Expelled)
- Msgr. Pietro Maleddu, O.F.M. Conv.,
Prefect Apostolic of Hinganfu
(Expelled)
- Msgr. Tarcisio Martina, C.P.S., Prefect
Apostolic of Yihsien
(Expelled)
- Msgr. Hipolito Martinez, O.E.S.A., Pre-
fect Apostolic of Lichow
(Expelled)
- Msgr. Pietro Monetti, O.F.M., Prefect
Apostolic of Tungchow
(Expelled)
- Msgr. Quentin Pessers, O.F.M., Prefect
Apostolic of Kiangchow
(Expelled)
- Msgr. John P'ing, O.F.M., Apostolic
Administrator of Tsinan
(Impeded)
- Msgr. Gabriel Quint, O.F.M., Prefect
Apostolic of Weihaiwei
(Expelled)
- Msgr. John Romaniello, M.M., Prefect
Apostolic of Kweilin (American)
(Expelled)
- Msgr. Johann Schuette, Pro-Prefect
Apostolic of Sinsiang
(Expelled)
- Msgr. Peter Chang, S.J., Pro-Vicar
General of Pengpu
(Impeded)

KOREA

Bishop Patrick J. Byrne, M.M., Apostolic Delegate to Korea (American)
(Died as prisoner of Reds)

Bishop Francis Hong, Vicar Apostolic of Pyongyang
(In exile)

Bishop Boniface Sauer, O.S.B., Vicar Apostolic of Hamhung
(Died in Red prison)

Msr. Patrick T. Brennan, S.S.C., former Prefect Apostolic of Kwangju (American)
(Believed dead)

VIETNAM

Bishop Louis de Cooman, M.E.P.
Vicar Apostolic of Thanh-Hoa
(Expelled)

Bishop Thaddeus Le Huu Tu, O.C.S.O.
Vicar Apostolic of Phat Diem
(In exile)

Bishop Peter Phom Ngoc Chi, Vicar Apostolic of Buichu
(In exile)

Bishop Joseph Truong Cao Dai, Vicar Apostolic of Haiphong
(In exile)

2. Foreign Missionaries Still in China

<i>Society</i>	<i>Names</i>	<i>Nationality</i>	<i>Place</i>
SVD	Fr. Peter Huengsberg	German	Peking (in jail)
Franciscan	Fr. Fulgence Cross	American	Tsingtao (")
"	Fr. Cyril Wagner	"	Shanghai (")
Jesuit	Fr. Charles McCarthy	American	" (")
"	Fr. John Houle	"	" (")
"	Fr. Anatole Chestin	French	Sienhsien (")
Maryknoll	Bishop James Walsh	American	Shanghai
"	Fr. Joseph McCormack	"	" (")
Secular	Fr. Kim	Korean	Harbin
"	Fr. Yen	"	"
"	Fr. Gratian Ludwig Kolodziechik	Polish	"
"	Fr. Alexander Bulkiewicz Eysymoult	"	"
Franciscan	Sr. Winifred Duff	Canadian	Peking
Missionaries of Mary	Sr. Carolina Bordeleau	"	"
	Sr. Cecile Levaille	"	"
	Sr. Olga Fedorawich	Polish	"
	Sr. Stefanie Mugler	Swiss	"
	Sr. Helen Hanlon	English	"
	Sr. Catherine Rogan	"	"
	Sr. Molly O'Sullivan	Irish	"
	Sr. Therese Grossens	French	"
	Sr. Irene Zarotiadi	Greek	"
	Sr. Rosa Millefante	Italian	"

3. Recent Arrests Reported

News reaching here states that the Reverend Andreas Kuo, O.F.M., of the mission of Tsinan, Shungtung, having finished a four year prison term has been released. Father Kuo was arrested in the Franciscan House at Nanking, and after his released has been able to carry on his work near that city. It is reported that he is well, even after such a long time in

a Communist jail.

* * *

It is reported that Fr. Humilis Yang, O.F.M., Superior of the Mission of Yutze, in Shansi,, has been arrested.

Also under arrest in the same Province, Shansi, is the Vicar General of the Mission of Taiyuanfu, Reverend John Baptist Ho.

3. Another Catholic Priest Dies in Jail

News has reached Hongkong from the Communist mainland that a Salesian priest, Father Simon Leung Tak-lion, of the diocese of Chiu Chow, Kwangtung, has died in the prison of Lien county after suffering terrible tortures from the Communists.

Father Leung, a native of Shiu Hing, Kwangtung, was arrested and imprisoned in 1951 in Kukong, for "spreading imperialistic ideas, forcing young people to become priests and nuns."

Later he was sent to a nearby village where he was made to kneel in front of the people and beaten with poles. Finally, he was driven from the house and forced to take shelter in a dilapidated cowshed.

Pursued by several Communist policemen one day while walking in the street, Father Leung fell and broke several of his teeth. He then decided to leave for Shanghai for treatment. But he was discovered there by the Communists and was permitted to stay only three months.

When the three-month period was over he went to Peking where again he was permitted to remain for three months only.

About that time the Salesian school in Peking was closed down by the Communists and all the priests were taken prisoner.

While in prison the Communists found out that Father Leung was from Kwangtung and they sent him back to Kukong. Later Father Leung was put in the prison of Lien county where he suffered terrible tortures and died.

Father Leung was called to the priesthood after studying in the Salesian school in Macao. He joined the Minor Seminary in Hongkong to prepare for the priesthood later.

He was ordained in 1948. He returned to Macao and served in the Salesian school there. He was bent on missionary work, however, and asked permission of his superior to work in Kukong mission, where he remained until his arrest.

Hongkong Standard, Jan. 1, 1957

4. Midnight Mass in Canton

The Religious Bureau is credited with a successful plea to the Police by which curfew restrictions were removed on Christmas Eve, so as to allow Catholics to attend Midnight Mass. Permission was even given for the ringing of the Bells at midnight. As a result of this unexpected consideration, a very large crowd attended Mass on the Savior's Birthday.

CEYLON

Ceylon Government Called Biased

COLOMBO, Nov. 27 (NC) — Ceylon's leading, Catholic paper The Messenger, has criticized government apathy towards Catholic protests against a "blasphemous attack" on the Blessed Virgin.

The paper said that the government attitude shows how discriminatory it is in regard to offenses affecting the religious susceptibilities of different religious groups in the country.

The Messenger said that there was no doubt that authorities would have rushed into action if Buddhist religious feelings were similarly outraged.

The attack in question, ridiculing the virginity of Our Lady, was contained in a pamphlet issued by a Buddhist monk. Leading the Catholic campaign for the publication's withdrawal was Archbishop Thomas B. Cooray, O.M.I., of Colombo, who conveyed Catholic feelings over the book in personal meetings with government officials.

The Messenger complained that the Archbishop had been denied an official reply to his representation. This, the paper declared, is an indication of the "un-understandable casualness" with which the whole matter has been viewed by authorities.

The Catholic journal called for legislation protecting the right of minorities to be shielded from affronts to their deepest religious feelings.

INDIA

1. Catholic Governor of Indian State

NEW DELHI, Nov. 29 (NC) — A. J. John, a Catholic who formerly was chief minister of Travancore-Cochin State, has been named Governor of the Indian state of Madras.

The first Catholic to become governor of a state of free India, Mr. John has held office in the state legislative assembly since 1925.

2. Catholic Named to Literary Academy

MOOTHEdam, Nov. 29 (NC) — I. C. Chako, noted Indian Catholic scholar, has been named to the Malayalam Literary Academy.

Malayalam is the language spoken by about 13 million Indians living on the Malabar coast of South India.

Mr. Chako is the second Catholic granted the honor of a seat in the Academy.

3. Indian State's New School Law

NEW DELHI, Dec. 22 (NC) — A bill providing for the "nationalization" of private schools has been passed in Andhra state on the east coast of India.

The legislation empowers the Andhra state government to "withdraw recognition" from private schools whenever it considers it necessary in the public interest, and to take over their administration with payment of adequate compensation.

The purpose behind the bill has been given as a desire for more and greater uniformity of educational standards.

There are five Catholic dioceses in Andhra, each of which has several private schools under its care.

4. Beatification of Indian Nun

NEW DELHI, Jan. 4 (NC) — A group of Christian members of the Indian parliament have petitioned His Holiness Pope Pius XII for the speedy beatification of an Indian nun.

The legislator said the early canonization of Sister Alphonsa, a Clarist nun who died 10 years ago in Bharananganam in the Diocese of Palai, would open up a "new chapter" in the history of the Church in the East.

"No act in recent times," they declared, "could help as much to spread the truth of Christianity in India as the raising of Sister Alphonsa to the altar."

The Sister, a member of a wealthy and influential family, died at the age of 36 after a strenuous religious life most of which was spent in bed as an invalid. The process for her beatification was initiated in 1951 following reports of numerous miraculous favors obtained through her intercession. Two years ago, the Indian hierarchy made a formal request to the Holy See to push ahead the formalities.

The latest message on behalf of the nun's cause was signed by five M.P.'s headed by Thomas Kottukapilly, Catholic member from Meenachil, a constituency that includes Bharananganam. The signers include, besides a woman Catholic member, two other Christian legislators.

They called for Sister Alphonsa's beatification for the "edification of the 350 million people of India." Noting the fame of sanctity that surrounds her, the legislators said that her biography had been translated into almost all the important languages of India and many European tongues besides. Visitors to her tomb have included cardinals, archbishops, bishops, cabinet ministers and rajahs, the M.P.'s pointed out.

5. India's Visa Policy

NEW DELHI, Dec. 31 (NC) — In a communication to the Catholic Bishops' Conference of India, the government has outlined its visa policy toward foreign Christian missionaries.

Archbishop Joseph A. Fernandes of Delhi-Simla, joint secretary for the conference, was told by the Home Ministry that all foreign missionaries who leave India must obtain new visas if they seek to re-enter.

This policy statement applies to any missionaries who depart temporarily on leave or for other reasons.

The cumbersome visa re-entry regulation process includes making application to an Indian embassy abroad, obtaining a sponsor for the application from the missionary's superior in India, and also a recommendation from the Bishops' Conference.

Previously, the Bishops' Conference had complained about the growing number of missionary visa refusals by the government, and said this gave them "cause for much anxiety."

The conference recalled the fact that during an 18-month period in 1952-53, only 98 of 272 visa applications by missionaries were approved.

6. Reaction to Pradesh Report

NEW DELHI, Jan. 3 (NC) — No action has been proposed by the Indian government on the Madhya Pradesh state inquiry committee's report on missionaries.

The committee proposed the "withdrawal" of foreign missionaries whose primary object, it charged, is to "proselytize" among Indians. The report also called for:

—An amendment to the Indian constitution restricting the right of religious propagation to citizens of the country.

—A second amendment banning conversions by native missionaries through what the investigators described as "force, fraud, and illicit means."

—Transfer of properties of foreign missionaries to "national churches."

—Prohibition of religious instruction to children without the express consent of the parents and guardians.

Catholic authorities here were quick to point out that the committee, appointed by a state government, went beyond its jurisdiction.

They said it is obvious that most of the recommendations are outside the constitutional powers of a state government and

called for action at the national government level.

Mr. Pant's statement is taken to indicate that national government authorities do not contemplate any such action, at least for the time being.

7. Reunion of Sisters in India

NEW HAVEN, Connecticut, (NC) — Three sisters, former residents of this city and all members of the same religious community, have been reunited in India after a separation of 21 years.

The reunion followed the arrival in Pakistan of Mother Mary Gertrude (Jalbert) of the Order of Jesus and Mary, former superior at St. John's Convent in the Bronx, New York City. She has taken charge of a new foundation of her congregation in Mariakhel, Pakistan.

Already engaged in missionary work in India were the other two sisters, Mother Mary Bernadette, assigned to a dispensary at Mariampura, and Mother St. Barbara, in charge of St. Anne's High School, Bombay.

The nuns are three of seven members of the Jalbert family who entered the religious life. A brother, Father Adelard A. Jalbert, is pastor of St. Anthony's Church in Bridgeport, Conn. Another brother, Father Arthur Jalbert, M.S., was treasurer general of the La Salette Fathers at the time of his death in France earlier this year. Two other sisters, Sister St. Jerome Emilian and Sister St. Joseph of the Angels, entered the Congregation of Notre Dame.

8. India Grant to Mission Hospital

NEW DELHI, Dec. 11 (NC) — The Indian government has made a cash grant of more than \$5,000 to the Medical Mission Sisters for the Philadelphia congregation's eighth hospital in India.

That is the Immaculate Heart of Mary Hospital, started in 1948 in Bharananganam, in the Palai diocese.

The Sisters' biggest undertaking in India, the 400-bed Holy Family Hospital in Delhi, received a government grant of \$40,000.

INDONESIA

1. No Religious Freedom in China

DJAKARTA, Jan. 5 (NC) — Although the constitution of the Chinese People's Republic guarantees "freedom of religion" for every citizen, no religious freedom exists there, said D.S. Matakupan, Catholic Party member of the Indonesian parliament.

Mr. Matakupan was one of the 23 Indonesian legislators who toured China on invitation of the National People's Congress of China.

The Catholic leader said that the Catholic Church has had all its schools and universities seized by the government in China. The only buildings remaining to the Church are church structures and residences, he said.

As far as education is concerned, said Mr. Matakupan, Catholic parents are not allowed to provide religious training for their children. The children's after school hours are supervised by communist youth organizations sponsored by the Communist party.

The statements of Mr. Matakupan agree with the opinions expressed by I.J. Kasimo, chairman of the Indonesian Catholic Party, who had earlier visited China with an Indonesian government delegation. Mr. Kasimo reported that any statements about freedom of religion in China could not apply to the Catholic Church, since the Church's contact with the Holy See has been entirely cut off.

2. Catholic Party Protests on Hungary

JAKARTA, Jan. 5 (NC) — Indonesia's Catholic Party has protested the failure of this country's delegate to the United States to vote for the resolution condemning Soviet aggression in Hungary.

Meanwhile Catholics here held a special day of prayer for Hungarian victims of Russian oppression, and put up posters throughout this city describing the Soviet Union's brutal actions in Hungary.

Communist efforts to justify Russia's action have failed here, and the Indonesian

Communist party is growing more and more unpopular. In the 1955 elections the communists won 41 of the 260 seats in the national legislature.

Red attempts to bring about the downfall of the present cabinet, in which there are two members of the Catholic Party, have so far been unsuccessful.

3. The Church in Java

ROME (AIF) — The island of Java has a population of 52,500,000 of whom perhaps 42,000,000 are Moslems or *Islamized* and 10,000,000 are pagans while the remaining minorities do not total a half million.

Christians on the island number about 350,000 of whom 200,000 are Protestants and 150,000 are Catholics. To precise we note that statistics of June 1956 give Catholic figures as follows: 136,823 baptized Catholics, 11,471 Catechumens and a total of 148,294.

Ecclesiastically the island is divided into six vicariates apostolic and a prefecture apostolic. Two of the six bishops of the island Bishop A. Djajasepoetra, Vicar Apostolic of Djakarta, the Capital of Indonesia and Bishop A. Soegijapranata, Vicar Apostolic of Semarang, the mission in the heart of Java — are Indonesians. The vicariates just named are both confided to the missionary care of the Jesuit Fathers; the Vicariate of Bandung is confided to the Crosier Fathers; the Vicariate of Malang to the Carmelite Fathers; Purwokerto to the Missionaries of the Sacred Heart (M.S.C.); Surabaya to the Vincentians. The Prefecture Apostolic of Sukabuni is confided to the Franciscan Fathers.

There are 358 priests engaged in the apostolate in these seven ecclesiastical circumscriptions. European priests number 265 and autochthonous priests (including five Chinese and six mixed race) number 93. The latter include 35 secular priests and 58 Religious of whom 30 are Jesuits, 15 Carmelites and 13 belong to seven different Orders. The European priests are of three nationalities: one Belgian; 4 Austrians and 260 Dutch, many of whom have chosen Indonesian nationality.

Of the total of 358 priests, European and indigenous, 36 (inclusive of 1 European) are secular priests and 322 represent 12 Religious communities as follows: 1 Chinese of the Disciples of the Lord; 2 Capuchins; 4 Trappists; 5 Conventuals; 5 Divine Word Missionaries; 11 Missionaries of the Holy Family; 17 Missionaries of the Sacred Heart; 28 Crosier Fathers; 34 Franciscans; 42 Vincentians; 51 Carmelites and 122 Jesuits.

For the future the clergy will have to come from the country itself. At the present time there are three major seminaries and a number of scholasticates of Religious communities where 37 students are preparing for the secular priesthood, while 59 are preparing for the priesthood in five different Religious families. In four minor seminaries and 2 novitiates 268 students and 26 novices are respectively making their secondary studies or beginning the Religious life. In all there are thus 390 young men, between the ages of 14 and 25, engaged in the long course of studies that leads to the priesthood. This means that the Church in Java will, during the next 10 to 15 years, i.e. up to 1970, have to draw her priests from less than 400 candidates.

It is a fact, however, that it is not vocations that are lacking. What is lacking is the capital that is necessary to enlarge seminaries, to found new houses of study and to support students and professors.

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4. The Church in Borneo and Celebes

ROME, (AIF) — South of the Philippines, where 16,000,000 of a total population of 20,000,000 are Catholics, lie the two large islands of Borneo and Celebes which within a total population of 11,500,000 harbor the very small minority of 150,000 Catholics, inclusive of Catechumens.

Borneo pertains in part to Indonesia and in part to Great Britain. Its total population is nearly 5,000,000. The Indonesian part of the island is divided into five ecclesiastical circumscriptions while the British part is divided into two. Catholics in these seven circumscriptions or

missions number 77,511 baptized and 15,722 Catechumens to a total of 93,233. The 198 priests on the island include 3 Indonesians, 23 Chinese and 172 Europeans, these last divided as follows: 141 Dutch, 14 English, 10 Italians, 6 Irish and one Scot. The two Vicariates Apostolic of Bandjarmasin and Samarinda are confided to the Missionaries of the Holy Family; the Prefecture Apostolic of Ketapang is entrusted to the Passionists; the Prefecture Apostolic of Pontianak to the Capuchins; the Prefecture Apostolic of Sintang to the Montfort Fathers and the two Vicariates Apostolic of Jesselton and Kuching, in British territory, are confided to the Missionaries of St. Joseph (Mill Hill). Six Chinese priests of the Society of the Disciples of the Lord are working with the Capuchin Fathers in Pontianak. The future of the Church in Borneo calls for an indigenous clergy. At the present time there are only five major seminarians of the island and these are making their studies abroad, but on the island there are 58 minor seminarians in four minor seminaries.

There are about 100,000 Protestants, more than 3,000,000 Mussulmans and 1,500,000 pagans on the island. There are also about 200,000 Chinese who are faithful to their traditional religions.

Celebes. To the east of Borneo lies the oddly shaped Indonesian island of Celebes. On this island 53,976 baptized Catholics and 3,807 Catechumens make up the very small minority of 57,783 souls amid a population of 6,500,000. The Vicariate Apostolic of Manado situated in the north-east extremity of the island is confided to the Missionaries of the Sacred Heart and that of Makassar in the south is confided to the Scheut Fathers. The 76 priests of Celebes include 3 Indonesians, 65 Dutch, 7 Belgians and 1 German. There are 15 students in the one major seminary of Celebes while 157 students are making more remote preparation for the priesthood in two minor seminaries. On Celebes there are about 200 Orthodox Christians, 580,000 Protestants, 5,500,000 Mussulmans and 310,000 pagans.

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JAPAN

1. Peace Center Opened in Tokyo

TOKYO, Dec. 10, (NC) — St. Francis of Assisi Church here has been made into a "Peace Center" by the Canadian Franciscan Fathers who administer it.

Daily prayer services for world peace are held. Notices have been sent out to pagans as well as Christians, inviting them to join the prayer crusade.

At the inauguration ceremony, Hungarian Jesuit Father Gerald Beky preached a sermon exhorting the people of Tokyo, and especially university students, to join a concerted program of prayers for peace.

2. Descendant of Persecutor Honors Martyrs

TOKYO, Dec. 10 (NC) — A Japanese priest participated in ceremonies honoring 50 Japanese martyrs for the Faith who died more than 300 years ago during the reign of Emperor Tokugawa Iemitsu.

He is Franciscan Father Fidelis Tokugawa, a descendant of the emperor who ordered their execution. He acted as sub-deacon at a ceremony in which a memorial tablet was blessed by Bishop John Ross, S.J., former Vicar Apostolic of Hiroshima.

More than 400 Catholic men of Tokyo marched in silent procession through the streets of Tokyo to the spot where the martyrs were slain and where the memorial is located.

3. Convert Saves To Build Chapel

MIYAZAKI, Dec. 27 (NC) — Thanks to the zeal and generosity of a Japanese convert, a tiny village in the prefecture of Miyazaki finally has its own chapel.

A clerk in the village post office, Miss Fukamizu, became a Catholic 20 years ago.

Her village is eight miles from the nearest church, so she determined to save her money to provide a chapel for the Catholics of her village.

A few weeks ago, the new chapel, built in the garden of her home, was finished and blessed.

Miss Fukamizu saved nearly \$1,000 to pay for the chapel.

4. Father of Japanese Journalism Honored

TOKYO, Dec. 28 (NC) — A memorial service under the auspices of the cultural section of the Catholic Action Club of Tokyo was held at the tomb here of Joseph Heco Hamada, father of Japanese journalism.

Heco Hamada was born in 1837, and, at the age of 13, went to the United States, where he became a Catholic. He returned to Japan in 1857, and in 1867, established Japan's first newspaper, Kagai Shimbun.

After memorial addresses and prayers at the tomb, Justus Sakamoto, prominent Catholic layman and former Minister of Japan to Peru, laid a wreath of flowers on Hamada's tomb.

KOREA

1. Korean School of Social Service

SEOUL, Nov. 26 (NC) — Two world-wide Catholic relief agencies, Caritas Internationale and Catholic Relief Services — National Catholic Welfare Conference, are sponsoring Korea's first School of Social Service, which has opened here.

Saying that he rated the new school "next in importance to the national seminary," Bishop Thomas Quinlan, Regent of the Apostolic Delegation in Korea, urged its students to prepare for their future work in the catechetical and social fields "by study and prayer."

"Without sanctity you will be a mouth without words," the Columban Bishop told the 52 students who came from all parts of southern Korea to attend the two-year course.

Patterned after social welfare schools and the community development leadership courses in Europe, the school will train leaders in the administration and organization of parochial and community

enterprises. There will be special emphasis on self-help projects.

Edward Francel, chief of the community development division of the U.S. International Cooperation Administration in Korea, said at the opening, that "graduates will give leadership and guidance to the abundance of talent and initiative in every Korean community."

In attendance were Bishop Paul M. Ro, Vicar Apostolic of Seoul, Columban Father Neil Boyle, director, CRS-NCWC in Korea, and representatives of the Korean Hierarchy.

Father Laurence Youn, director of the school represented Korea at the International Conference of Social Service in Munich, Germany. He is director of Caritas in Korea, pastor of a large country parish, and head of three orphanages caring for 287 children.

2. Christmas in Korea's Orphanages

ASCOMB CITY, Dec. 21 (NC)—Sixteen orphanages along the road from Seoul west to Inchon were feted during a mammoth Christmas program sponsored by 20 U.S. Army units in the area.

Many of the children are war orphans. The Christmas program was planned by two Catholic chaplains, Father (Maj.) Elwyn Bieri, Dubuque, Iowa, and Father (1st Lt.) Donald Hasten of Detroit.

Other orphanages further along the road near Inchon were treated at Christmas with a program sponsored by the men of the British Commonwealth forces at Camp Edinburgh. Father (Capt.) Tony Cluderay, of Leeds, England, directed that program.

In Inchon, west coast port city, another 12 U.S. Army units treated the 400 children at an orphanage run by an Irish nun, Sister Philomena. Hundreds of other orphans at 18 institutions throughout the city were given Christmas parties, according to Father (Maj.) Romuald Wolski, O.F.M. Conv., from Buffalo, N.Y.

In the Yongdong-po area, near Seoul, Conventual Father (Maj.) Theodore Pawlowicz, of Chicopee, Mass., directed numerous parties for orphans.

This year's Christmas parties were more appreciated than ever because the gifts of food, clothing, and toys have helped to warm this bitterest of postwar Korean winters.

The road between Inchon and Seoul is practically lined with orphanages. They dot the countryside on either side of the road at about one-mile intervals.

In all of southern Korea there are nearly 50,000 orphans in some 350 orphanages, most of them war orphans. Prior to the war there were only 8,000 homeless Korean children in institutions.

The greatest concentration of these waifs is along the Seoul-Inchon highway, which is 20 miles long.

3. Troops Play "Santa Claus"

SEOUL, Jan. 3 (NC) — "There's no doubt about it. The best friend of orphans in this country is the American serviceman."

This remark was made by a tired Canadian nun as she shepherded the last GI from Seoul's St. Paul orphanage on Christmas day.

Children-loving American soldiers had invaded the orphanage early Christmas morn to distribute food and gifts to the 150 children in the home.

Directors of other orphanages throughout all south Korea were expressing the same sentiments about the American soldier's generosity. The daily newspapers here carried many stories about the parties given by GI's for orphans.

The Christmas party at St. Paul Orphanage was sponsored by the Korean Martyrs Council of Catholic -Men, a servicemen's group in Seoul.

It has been estimated that more than 10,000 Korean orphans enjoyed Christmas parties this year given by American servicemen.

But Christmas parties are only one feature of the aid given by GI's to this nation's orphanages.

Many of the institutions were built by GI's and continue to be supported by them. Quite a few servicemen aid the orphanages on a year-round basis as individuals or members of army units by donating time and money.

MALAYA

1. Religious Training Legislation Eases

By Father James F. Kearny, S.J.

SINGAPORE, Dec. 14 (NC) — Recent legislation will enable Catholic schools throughout the Malayan Federation to carry out their work effectively and with government cooperation.

According to the report of the special Education Committee set up last July by the government of the Malayan Federation, schools may choose to be entirely private, receiving no government grants, or they may, while retaining control of their own curriculums and administration, put themselves under government subsidy.

In the case of schools under government subsidy, capital grants will be made by the government for such things as buildings, teachers' salaries, and building maintenance.

Moreover, Catholic schools probably will be able to select and train their own teachers at government expense. It is planned that, at first, there will be a few centrally located training centers. Eventually, it is hoped, there will be larger and more fully equipped teachers' colleges.

As far as religious instruction is concerned, the government insists that all children be given religious or moral training for at least half an hour every day.

Catholic schools, which have always provided regular daily religious instruction, have no problem in this matter. But because of the influx of non-Christian children into Catholic schools, a new system has been introduced.

Moslem students attending Catholic schools will be granted "released time" for instruction by someone of their own religion. This instruction will take place either in a neighboring mosque or in another suitable building.

Where local Moslem authorities do not make provision for daily religious instruction, the government has agreed that the school itself may supply "moral" instruction given by a staff member.

The Malay government has further insisted that there be a section devoted to religious knowledge in all public examinations.

When the report of the Education Committee first came out, Catholic educators were a bit apprehensive.

It had been rumored that the Malay language would be the only acceptable medium of instruction for all pupils. The report, however, was far more lenient than had been expected.

Two types of schools are discussed: schools where the Malayan language is the regular language of instruction, with a choice of English, Chinese or Tamil (for Indian students), and schools where English, Tamil or Chinese is the regular language, with Malayan a second language. In the case where Malayan is a second language, all pupils will be expected to take a special examination in that language for entrance to the higher schools.

Eventually, the government hopes, Malayan will be the ordinary language in all schools, with English, Tamil or Chinese as a compulsory second language.

The government insists on this system in order to create a stronger unity among the people and officials and looks to the schools for support.

2. Priest Addresses Buddhist Seminarians

SINGAPORE, Dec. 14 (NC) — The major Buddhist seminary in Thailand, the Maha Chulalongkorn Academy in Bangkok, was the scene of a talk by Salesian Father John Ulliana.

At the invitation of the supreme administrator of the academy, Father Ulliana spoke on religious freedom and spiritual and material progress in the United States.

He has been made an honorary member of the academy's faculty.

PAKISTAN

1. First Pakistani Priest

DACCA, Dec. 21 (NC) — The first native Pakistani priest since Pakistan became a state, Father Michael Rozario, was ordained in Rome for the Archdiocese of Dacca.

Father Rozario was born in Dacca, and took his preliminary and college studies here. Going to the United States in 1947, he studied philosophy at the University of Notre Dame.

He completed his theological studies at the Propaganda Fide university in Rome, and is expected to return to Dacca in 1957 after special studies in theology.

2. Pakistani Catholic Knighted

KARACHI, Dec. 31 (NC) — A prominent Catholic citizen of Pakistan, A.J. Sequeira, has been awarded the insignia of "Cavaleiro da Ordem da Benemerencia" by President Francisco Craveiro Lopes of Portugal.

A member of the Goa community and a former Portuguese vice consul in Karachi, Mr. Sequeira was given the knighthood in recognition of his meritorious services to his community.

The insignia and the document of knighthood were presented by Dr. A. Laborinho, Portuguese Minister in Pakistan.

PHILIPPINES

1. Cardinal Spellman Officiates at Eucharistic Congress

MANILA, Dec. 3 (NC) — His Eminence Francis Cardinal Spellman, Archbishop of New York and Papal Legate to the Second National Eucharistic Congress of the Philippines, closed the Congress here with a Pontifical Mass.

At the Mass, President Ramon Magsaysay of the Philippines consecrated the country and its people to the Sacred Heart of Jesus.

Record crowds attended the various exercises of the Congress in spite of the torrential rains which made the weather very bad for two days.

Cardinal Spellman was accorded a 19-gun salute on his arrival here. Later the same day he was given the key to the City of Manila by Mayor Arsenio Lacson, and was received liturgically by Archbishop Rufina Santos in the Church of San Agostino.

Despite rains on the opening day of the Congress, more than 100,000 people attended the initial ceremonies, at which the Cardinal Legate spoke.

In his address to this great outpouring of people, Cardinal Spellman deplored Soviet brutality and cruelty.

"If today we fail to learn a lesson from the martyred millions sacrificed to Soviet trickery and violence," he said, "the whole civilized world will have a demoniac day of communist conquest."

Calling attention to the fact that faith is "the only bulwark against communism" and God "the only way to peace," the Cardinal concluded by offering a prayer to God "...save mankind from communism and grant peace to the world."

Many thousands participated in the general Communion and took part in the dedication of Filipino families to the Sacred Heart. The dedication prayer was read by Mrs. Luz Magsaysay, wife of the President of the Philippines.

At a later time during the Congress, 500,000 men attended a Holy Hour and received Holy Communion.

One of the most impressive events of the Congress was the ordination of 77 young men to the priesthood. The group, which included seven Chinese candidates, was ordained in the Rizal Stadium by 11 bishops.

Cardinal Spellman offered a special Mass during the Congress for the sick and aged of the Philippines which was attended by more than 50,000 aged and infirm.

At a state dinner given in honor of Cardinal Spellman by President Magsaysay, the President bestowed upon the Cardinal the high Philippine government award of Raja of the Order of Sikatuna.

The citation called attention to the Cardinal's "extraordinary service to the cause of peace and freedom" and the "invaluable service he zealously pursued in order to translate American friendship for the Filipino people in terms of their welfare and security."

2. Church and State

MANILA, Dec. 14 (NC) — The Church and state represent two separate but compatible spheres of action, a Philippine statesman has said here. Contrary to what secularists may contend, there is no "unscalable wall" between them, he asserted.

Raul S. Manglapus, Undersecretary of Foreign Affairs, said secularism in the modern world insists on the erection of a wall between man and his religion, between the Church and the state, "a wall so high that no one may scale it without transgressing the fundamental precepts of our democracy."

"There is no unscalable wall," Mr. Manglapus continued, "but merely two spheres of action not hostile to one another which, in some points, engage in active cooperation."

3. Hierarchy Doubles in Twenty Years

MANILA, Dec. 28 (NC) — Since 1936 the number of Philippine bishops and Sees has more than doubled.

Twenty years ago, there were 14 ecclesiastical jurisdictions in the Philippines. 2 archdioceses, 10 dioceses, and 2 prefectures apostolic. Today there are 6 archdioceses, 15 dioceses, 7 prelatures nullius, 3 vicariates apostolic, and prefecture apostolic—32 ecclesiastical jurisdictions in all.

Of the 37 members of the Philippine Hierarchy, 23 are Filipinos and 14 are foreigners. The foreign Bishops are all members of religious communities.

4. Cardinal Praises Faith of Filipinos

TOKYO, Japan, Dec. 8 (NC) — The

Cardinal-Archbishop of New York, arriving here from the Eucharistic Congress in Manila, said he was "edified and inspired" by his experiences, "especially by the faith and devotion of the Philippine people."

His Eminence Francis Cardinal Spellman was Papal Legate to the Congress. He declared he was especially "impressed and moved" by the fact that the 500,000 people who attended the final Pontifical Mass remained there despite a long and heavy rainfall.

The Cardinal came here to continue his tour of military bases in the Far East. He said commitments arranged many months ago made it impossible for him to celebrate Christmas in the Far East. As Military Vicar he observed the past five Christmases with American troops in Korea.

Cardinal Spellman will spend this Christmas with American GI's at Thule in northern Greenland.

Before the Cardinal-Archbishop left Manila to visit bases in Okinawa and Japan he blessed the cornerstone of the proposed national Sacred Heart basilica in the Philippine Capital. He made a farewell broadcast over a Manila radio station.

Recounting the friendship and cooperation between the United States and the Philippines in the past, he said:

"In the Far East, you alone, in the Republic of the Philippines, bear the spiritual and civic image of your brothers in the West...As one citizen of my dear homeland, America, I congratulate you as the valued citizens of a cherished sister republic."

The Cardinal's last act in Manila was a confirmation ceremony for 23 dependents of U.S. Airmen stationed at Manila Air Station.

VIETNAM

1. Vietnamese Educational Program in America

CHICAGO (AIF) — A report that has just been released by the Vietnamese Cath-

olic Educational Program in America makes it known that 128 Vietnamese students came to the United States and Canada since 1949 under the auspices of the "Program." Most of these students came on full scholarships and all but two began their studies in Catholic colleges.

At the present time 92 of these students are still in America: 59 are doing undergraduate studies; 21 are making studies on the graduate level and 12 are employed. Three are continuing their studies in Europe and 33 have returned to their homeland. Of the 12 that are employed in America all but one are in the Vietnamese Embassy or in the U.S. Army School of Languages.

During the last year about 15 new students were helped to come to the United States for study by the Vietnamese Catholic Educational Program

According to the latest census of the Institute of International Education there are only 100 Vietnamese students in the United States at the present time.

The Vietnamese Catholic Educational Program endeavors to keep in contact with Vietnamese students while they are in America and also after they return to their homeland. *Fides* 11-2-56

2. Statistics on Vietnam's Refugees

SAIGON (AIF) — According to statistics published by the Catholic Relief and Resettlement Committee of Vietnam there are 325 refugee villages in Vietnam at the present time, two years after the great migration of refugees from the north. There are 277 Catholic villages, 44 Buddhist villages and 4 Protestant ones, in which Catholics number 587,180 while non-Catholics number 71,017. These figures do not represent the total number of refugees but only those that are settled in refugee villages: many refugees were able to set themselves up with their own means. If we include the latter, the total number of refugees comes to 875,085, of whom 633,667 are Catholics, 239,383 are Buddhists or persons regarded as such and 2,035 are Protestants.

Among Catholic refugees there are 5,148 Catechumens and 1,134 newly baptized. There are 74,271 children in Catholic elementary schools and 1,723 pupils in secondary schools. Churches and oratories in the new villages number 369. (*Fides*) Nov. 10-56

3. Vietnam's Constitution Promulgated

SAIGON (AIF) — The church bells of Saigon rang joyfully on October 26th, the first anniversary of the proclamation of the Republic of Vietnam and the day of the promulgation of the country's new Constitution. The day was celebrated by a special message of the President and by a special religious service in the Cathedral of Saigon.

In his message President Diem recalled the Referendum of 1955, the subsequent elections and the new Constitutions.

"By virtue of the mandate which I received from the Nation at the time of the Referendum of October 23, 1955, I received the mission to assume the office of head of the State and to organize a democratic regime. As soon as the results of the Referendum became known, I, by the declaration of October 26th, 1955, proclaimed the Republic and assumed the title of President.

"The general elections of March 4th, 1956, which were organized according to the ordinance of February 23, 1956, designated the Deputies for our National Constituent Assembly.

"After six months of intense work the National Assembly prepared the Constitution which I just had the great privilege of promulgating."

Calling attention to the fact that abnormal political conditions had, during the past century, brought about changes in the thinking of many with regard to civic virtues the President made the following remarks:

"We must restore the traditional Vietnamese civic virtues of *Thanh* and *Tim* to their places of honor. *Thanh* is the intellectual and high moral virtue, a strong

awareness and clear vision of the whole extent of one's duties to the Creator, to the Country, to one's self and to one's fellow man. *Tin* is the sincere courageous practise of all of one's duties, no matter how hard they are..."

Explaining the true meaning of democracy the speaker continued: "Democratic life, in the final analysis, is only the putting into practise, by all citizens and all those in power, of the most perfect loyalty and of tried and true mutual confidence.

"It was in that sense that I took the oath before the Almighty and the people."

It is interesting to note that "the Almighty" is invoked in the preamble to the Constitution. It is true that the Democratic Christian Party had proposed the word "God" but since the majority of Vietnamese are not Catholics the various parties agreed on the more general term "the Almighty."

"We adopt this Constitution," says the preamble, "with the awareness that our country is situated at the crossroads of international communications and migrations. Our people are ready to accept all currents of progress with a view to achieving their mission before the Almighty and before humanity, namely to build a humanist civilization for the safeguarding and development of man in the fulness of his nature."

The following articles of the new Constitution are of special interest:

Art. 1—Vietnam is an independent Republic, one and indivisible.

Art. 7—Acts tending to propagate or establish communism, directly or indirectly, in any of its forms are contrary to the principles written in this Constitution.

Art. 17—All citizens have the right to freedom in the belief, practise and propagation of religion provided the exercise of this right does not go counter to morality and good customs.

Art. 25—The State recognizes the family as the base of society.....

Art. 26—The State will oblige itself to assure every citizen of a basic obligatory education gratuitously.....The State recognized the right of parents to choose school for their children and (it recognizes the right) of groups and individuals to open schools according to conditions established by law.

The religious service in the Saigon Cathedral in the evening of October 26th was a Solemn Mass that was celebrated by His Excellency the Most Reverend Nguyen Van Hien. President Diem, members of the Government and many religious and civic leaders assisted at this Mass with a large throng of the Faithful.

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4. North Vietnam Propaganda Lure

SAIGON, Dec. 31 (NC) — The communist government in northern Vietnam appeared here to be stepping up its efforts to subvert the large Vietnamese Catholic minority and lure it with propaganda.

The Red radio in Hanoi announced that North Vietnam President Ho Chi Minh sent "his cordial wishes to the Vietnamese Catholic population on the occasion of Christmas."

The Hanoi radio reported:

"The President expressed his confidence in the struggle of the Vietnamese people for reunification and the safeguarding of peace, and quotes the words of the well-known hymn: 'Glory to God in the highest, and on earth peace to men of good will.'"

At the same time, the communist radio reported that a leader of a committee of so-called "patriotic and peace-loving Catholics" responded by thanking President Ho and his communist regime "for having constantly taken care of the Catholics' moral and material interests, and especially for their policy of insuring freedom of belief."

The communist government radio also said the committee has sent a Christmas letter to Vietnamese Catholics calling on them to close ranks around the Red regime "in order to struggle against the United States-Diem (referring to President Ngo Dinh Diem of free Vietnam) disruptive plots and to defend the fatherland."

LETTRE DE FAMILLE

UN VOYAGEUR S'INTERROGE.—

Il arrive qu'en cours de route un voyageur, parfois, s'arrête un instant, s'interroge: sur les raisons d'être et le but de sa course, sur l'itinéraire à suivre, sur ses forces ou ses ressources.

Que le *Mission Bulletin* soit aujourd'hui ce voyageur.

Depuis près de deux années, le Révérend Père A.J. Maloney C.P., avec une inlassable assiduité, s'était dévoué pour le maintenir dans sa direction primitive: d'abord l'information nette, objective sur la vie de l'Eglise en Chine, en particulier sur la persécution déclenchée contre elle par le gouvernement communiste, information qui, ensuite, s'était étendue peu à peu à l'action de l'Eglise dans l'Inde et tout le Sud-Est du Pacifique. Plus d'un lecteur du Bulletin ont écrit la reconnaissance qu'ils lui doivent pour cette documentation rassemblée avec patience et qui éclaire les problèmes, les dangers que l'Eglise doit affronter dans les autres pays d'Extrême-Orient.

Que cette "Lettre de Famille" dise au Père Maloney, au moment où il est appelé par ses Supérieurs à une autre *Mission*, le remerciement du *Bulletin* dont il a maintenu la vie en dépit de toutes les difficultés, au prix d'un dévouement quotidien, d'une persévérante présence d'esprit à toutes les sources possibles de renseignements.

* * *

Et maintenant le *Mission Bulletin*, donc, s'interroge.

Les situations de fait se prolongent. Les informations sur la situation réelle de l'Eglise en Chine continentale se font à la fois plus rares et plus difficiles à compren-

dre, à communiquer. L'exode des missionnaires étrangers est pratiquement, depuis deux ans au moins, terminé. Des chrétiens, il est vrai, passent encore le fameux pont de Lo-Wu ou franchissent à Macao la frontière de la liberté. Mais il est dangereux d'interpréter les situations et les faits actuels d'après des expériences déjà vieilles de trois, quatre ou cinq ans et qui se sont déroulées dans un contexte concret à bien des points de vue très différent. De plus, une très grande discrétion est demandée pour qu'une publicité tapageuse, indiscreète ne nuise pas aux amis, aux familles des informateurs. Et parfois c'est le devoir même de charité qui interdit de jeter aux quatre vents de l'opinion publique des faiblesses, des effondrements, profondément tristes en eux-mêmes, bien connus des chrétiens de là-bas, mais que ceux de l'extérieur, ne vivant pas ces affreux dilemmes dans leur chair, dans le danger quotidien de leur pain, de celui de leur famille, de leur liberté, de leur vie, de leur salut même, ne sont pas en mesure sinon d'excuser, du moins d'expliquer et de pardonner avec la même humble délicatesse.

Néanmoins, il n'est pas possible que le *Mission Bulletin* détourne définitivement les yeux de cette terre de Chine d'où il tire son origine, surtout quand l'Eglise là-bas, à la suite du Maître, porte l'une des plus lourdes Croix de son existence. Autant qu'il sera possible, dans toute la mesure où les sources d'information, la prudence, la charité le permettront, il tiendra ses lecteurs au courant de la situation réelle de l'Eglise, des problèmes de toutes sortes que posent à la conscience chrétienne l'éducation, les programmes, les embûches d'un état marxiste. Le Bulletin continuera de transmettre le témoignage des plus récents martyrs, des Prêtres qui

meurent encore pour leur Foi (la presse du 1er janvier ne nous apprenait-elle pas tout récemment la mort d'un Prêtre salésien, le Père Simon Leung Tak-lion, dans une prison du Kwangtung, après de terribles tortures).

* * *

En même temps cependant, le *Mission Bulletin* sent que son information doit s'élargir.

C'est l'un des paradoxes modernes que notre monde soit devenu si étrangement petit qu'on le cercle en quelques heures et que la moindre nouvelle s'y diffuse en quelques minutes, mais qu'en même temps certains rideaux soient si hermétiquement clos que nul de l'extérieur ne sait ce qui, derrière eux, réellement se déroule et que même les invités, sélectionnés par le jeu des visas difficiles et que l'on doit supposer, sinon moralement prêts à cette promenade, mais du moins de bonne foi, y sont guidés comme les yeux bandés et souvent ne discernent rien ou bien peu de la réalité quotidienne, et surtout religieuse, des peuples esclaves.

Le Bulletin voudrait donc—est-ce trop d'ambition?—à la fois profiter des facilités modernes d'information et, dans la mesure du possible, lutter contre les opacités qu'oppose à la vérité le déploiement de tous les rideaux, aussi bien matériels que moraux et psychologiques. Il se proposerait de continuer d'être ce qu'il a magnifiquement été pendant des années sous la direction des Pères Bauer, Tennien et Bourassa: du Japon jusqu'à l'Inde, pour tous les pays du Pacifique Sud-Est, un lien d'informations sur les principales activités de l'Eglise: situation du clergé ou des ordres religieux, oeuvres d'enseignement ou de charité, initiatives et méthodes d'apostolat, travaux catéchistiques, liturgiques, artistiques, scientifiques, presse et publications. Ce lieu de rencontre, ce lien entre les diocèses d'Extrême-Orient serait à maintenir et, bien volontiers, le *Mission Bulletin* s'efforcerait de continuer d'être ce carrefour où les bonnes volontés et les meilleurs initiatives se rejoindraient pour le plus grand service des âmes et de

l'Eglise. Mais ce service d'information n'aura de valeur que s'il est alimenté par l'exposé et le récit d'expériences vécues, de réalisations concrètes, de situations réelles. Il ne plaît guère de bâtir dans les nuages des théories en l'air. C'est le danger qui guette l'observateur éloigné ou de passage, ignorant la géographie, l'histoire concrète des peuples dont parle, les circonstances quotidiennes, combien difficiles et douloureuses parfois, de l'action missionnaire, comme aussi la psychologie et les civilisations dont il prétend guider l'évangélisation. Des malentendus récents ont illustré, au prix d'une moindre charité, la tragique réalité de ce danger.

Ce serait donc aux Prêtres eux-mêmes, aux missionnaires qui travaillent sur la brèche d'entretenir le dialogue avec le *Mission Bulletin*, de lui faire part de leurs travaux, de leurs récits et, pourquoi pas aussi, de leurs échecs: ce n'est pas la réussite seule qui instruit. La défaite guide parfois mieux que le succès pour la prévision et la construction de l'avenir.

* * *

C'est étayée sur cette documentation, venant de Chine encore dans la mesure du possible, mais davantage désormais, par la force des choses, des pays et missions d'alentour, qu'une réflexion plus intellectuelle sur les meilleures méthodes d'apostolat, sur les besoins spirituels de l'Eglise en Extrême-Orient, sur les erreurs à combattre et à éviter, sur des dangers très proches et très concrets (que nous pensions sans cesse aux 600 millions d'âmes prises en Chine dans l'engrenage marxiste), pourra prendre forme et dessiner peu à peu les grandes lignes de l'action missionnaire idéale dans les circonstances actuelles. Cette action, toujours en alerte, doit sans cesse travailler à s'adapter à un monde moderne terriblement mouvant. Travail de Sisyphe. L'Eglise, jusqu'au dernier jour, doit s'adapter à des visages du monde constamment renouvelés. Le missionnaire, toujours, doit garder un cœur assez jeune et assez détaché, une pensée suffisamment vigoureuse pour accueillir les nouvelles conjonctures, accor-

der son action à des temps, à des problèmes nouveaux.

A cet effort de pensée et de réflexion, il ne serait pas mauvais que s'attelle l'équipe du *Mission Bulletin*. Un besoin réel s'en fait sentir. Mais cet effort ne pourrait à coup sûr être entrepris que si les milliers de missionnaires d'Extrême-Orient lui accordent non seulement une sympathie d'estime, mais nécessairement une collaboration précise, une mise en commun de leurs travaux et expériences comme de leurs préoccupations.

Telles seraient donc, pour résumer, les grandes lignes de ce programme :

- information sur la Chine continentale,
- documentation concrète sur la vie de l'Eglise dans l'Inde et tout le Sud-Est du Pacifique,
- étude des méthodes d'apostolat adaptées au contexte moderne qui présente à l'Eglise un lieu d'action sans cesse, et de nos jours plus rapidement que jamais, modifié.

* * *

Le *Mission Bulletin* s'interroge.

Il ne lui appartient pas de se donner, seul, une réponse. Il en esquisse une, il est vrai. Mais en même temps il attend d'autres réponses : celles du cercle de "famille", de ses lecteurs qui doivent être aussi acteurs de ce cercle d'études apostoliques pour l'Extrême-Orient que doit continuer d'être le Bulletin. Le successeur du Père Maloney et le comité de missionnaires qui poursuivent l'oeuvre commencée ne le feront avec fruit que s'ils engagent un vrai dialogue avec ceux qu'ils entendent servir.

Ce dialogue s'ouvre aujourd'hui.

Que cette "Lettre" reçoive le plus de réponses possibles des membres de la "famille". A eux de guider le Bulletin : de définir son but, d'éclairer sa route, de lui donner une vie, des forces nouvelles. C'est par des échanges fréquents que se maintient la vie. Que les lecteurs veuillent bien dire au *Mission Bulletin* si, oui ou non, le programme proposé plus haut doit être adopté, davantage précisé ou radicalement repensé.

Le *Mission Bulletin*, d'avance, remercie ceux qui lui donneront ce fraternel secours.

Quant à Nous, en tant que Chef de l'Eglise, Nous avons évité dans le cas présent comme dans les précédents d'appeler la Chrétienté à une croisade. Nous pouvons cependant demander que l'on comprenne bien le fait que, là où la religion est un héritage vivant des ancêtres, les hommes conçoivent comme une croisade la lutte qui leur est injustement imposée par l'ennemi. . .

C'est avec un profond regret que Nous devons déplorer à ce sujet l'appui prêté par certains catholiques, ecclésiastiques et laïques, à cette tactique d'obscurcissement qui vise un effet qu'eux-mêmes ne veulent pas. Comment peut-on encore ne pas voir que tel est le but de toute l'agitation trompeuse qui se cache sous le nom de "colloques" et de "rencontres"? A quelle fin, du reste, raisonner quand on n'a pas de langage commun, ou comment est-il possible de se rencontrer si les voies divergent, si d'un côté on repousse et on nie obstinément des valeurs communes absolues, rendant ainsi irréalisable toute "coexistence dans la vérité"? Par simple respect pour le nom de chrétien on doit cesser de se prêter à ces manoeuvres, car, selon l'avertissement de l'Apôtre, il est contradictoire de vouloir s'asseoir à la table de Dieu et à celle de ses ennemis. Et s'il y avait encore des hésitants, malgré le témoignage douloureux de dix ans de cruauté, le sang qui vient d'être versé et l'immolation de nombreuses vies offertes par un peuple martyrisé devraient finalement les persuader.

(Pie XII, Message de Noël, 23 décembre 1956)



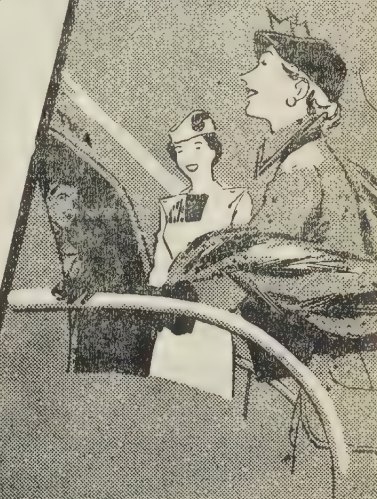
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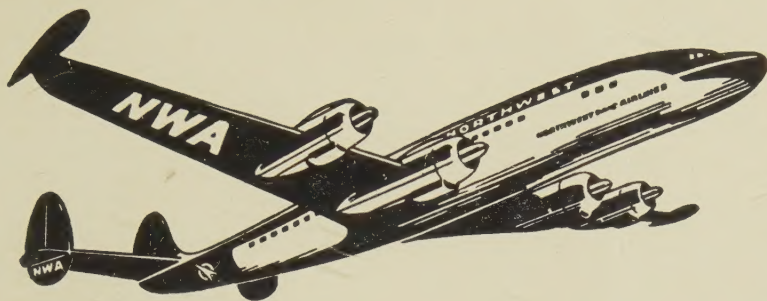
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